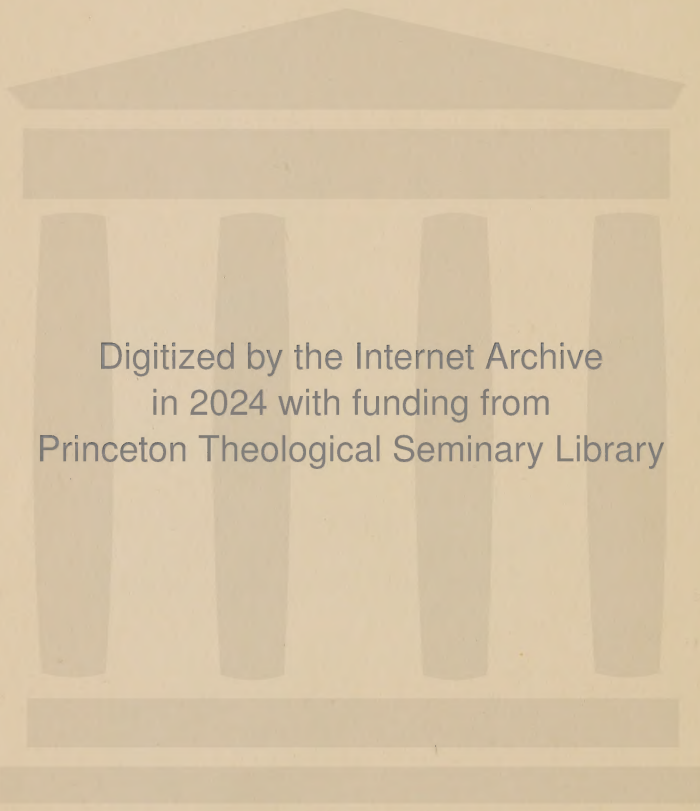


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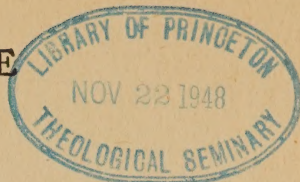




BISHOP WARREN AKIN CANDLER

From the painting by Lewis C. Gregg

BY ALFRED M. PIERCE ✓



# GIANT AGAINST THE SKY

THE LIFE OF ✓  
BISHOP WARREN AKIN CANDLER



NEW YORK NASHVILLE  
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# GIANT AGAINST THE SKY

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*To*  
SAMUEL CANDLER DOBBS



# *Introduction*

ARTHUR J. MOORE  
Bishop, Atlanta Area  
The Methodist Church

**G**IANT AGAINST THE SKY! What a happy title for the story of the life and character of Warren Akin Candler, who, as much as any other man since Francis Asbury, mediated and interpreted to succeeding generations of Methodists the personal faith, ethical fervor, and spiritual aspirations of evangelical religion.

Greatness is never easy of explanation, but it is not necessary that spiritual genius should always come leaning upon some logical yesterday. It would have been comparatively easy to trace the facts of the outward course of this marvelous life, but how difficult it must have been for the author to analyze the inner qualities and to trace the influences which helped to carry this lad into such wide and diverse fields of redemptive service. Who can adequately describe the greatness of his mind and soul, and the deep imprint he left upon the hearts of men! For more than half a century he spoke persuasively and authoritatively regarding things eternal.

When Bishop Candler passed from the earthly scene, he left behind the afterglow of a long life devoted to God's will and an amazing list of accomplishments: minister, editor, author, bishop of the church, builder of college and university, prophet of spiritual religion. He was a noble, true, and genuine Christian; a preacher of righteousness because he could, in conscience, be nothing else. He was fearless in the utterance of truth, as becomes a faithful ambassador of Christ.

There was about Bishop Candler's living and preaching a touch of the miraculous. To hear him was to hear the cry of life, to discover the deeper meanings of discipleship, and to have one's spiritual horizons lifted and broadened. His tenderness was as great as his rugged strength. His was a quickening spirit which, in uncounted ways, vitalized the life of our nation and enriched our civilization. He had the heart of a child, the tenderness of a woman, and the strength of a gentle and



great man. Truly he deserves his place in history as one of the exceptional leaders of our race who have distinguished themselves and wielded the influence of stimulating character.

Friends of religion—yea, all lovers of good literature—are debtors to Dr. Alfred Mann Pierce, who has written the life story of this influential leader. The names of Bishop Warren A. Candler and Bishop George F. Pierce run like scarlet threads again and again through the tapestry of every great movement of their generation which sought to promote learning and piety. Lovingly, faithfully, and courageously they labored for every good thing in church and state. It is fitting, therefore, that a distinguished nephew of Bishop Pierce should write this fascinating account of the life and labors of Bishop Candler.

The author is a distinguished minister and writer in his own right. He has served as minister of several of Methodism's larger churches and was for several years editor of the *Wesleyan Christian Advocate*. As Christian and scholar he has always "lived conspicuously for the unseen." For more than two years he has devoted all his splendid talents to the research and writing of this biography. The result is a book for which many have waited.

This Introduction has been written under the influence of an affection for Bishop Candler which has pervaded much of my life and all of my ministry. Now that he has passed into the "land that is fairer than day," the sky line of my earthly way has been altered.

## *Foreword*

THOSE WHO read this biography will wish primarily to have contact with Bishop Candler for themselves, to form their own estimates of him rather than to accept the opinions of others about what he said, did, and was. This is the principal aim of this biography. In the presentation there has inevitably been a measure of interpretation.

Fortunately a wealth of records of Bishop Candler's life is found in the files of the Emory University libraries. Miss Margaret Jemison, librarian of the university, set aside a room in the main library for my use; and she and her assistants went beyond the demands of courtesy to make these records available to me. I am especially indebted to Mrs. John A. Strausbaugh, attendant in the University Library Treasury Room, and to Miss Elizabeth Royer, librarian of the Candler School of Theology, in whose departments most of this material was found.

Bishop Arthur J. Moore has taken a personal interest in this biography from its inception and has made place in his busy life to give valuable assistance.

The family of Bishop Candler gave me access to the materials in their possession, and his son, Samuel C. Candler, read the manuscript and made suggestions.

Dr. Raymond B. Nixon and Prof. Floyd K. Baskette of the Division of Journalism of Emory University studied the entire manuscript critically and made suggestions that proved most helpful.

For constructive criticism of this writing I am indebted also to Dr. William R. Cannon, Dr. Edward G. Mackay, and Dr. Wallace Rogers.

Dr. S. A. Neblett, for forty-five years a missionary in Cuba, read the section on Cuba and aided me with his accurate knowledge of Bishop Candler's relation to the work there.

A member of the original Educational Commission, Mr. William D. Thomson, has been a member of the Board of Trustees of Emory University since its organization and for a number of years its executive vice-president. He shared with me his intimate knowledge of the history of the university from its founding and read the two chapters dealing with this aspect of Bishop Candler's life.

Professor J. Gordon Stipe, director of admissions at Emory, aided materially in processing much of the data. The members of his staff also were helpful.

The late Dr. Elam F. Dempsey, secretary of the North Georgia Historical Society, gave me access to his material concerning Bishop Candler, including clippings and articles presented to him by the *Atlanta Journal*.

I shall not attempt to name those who have talked with me about their association with Bishop Candler or the students of Emory College days who have given me information that I could not have found elsewhere.

My daughter, Mrs. Fielding Dillard, has time and again read the manuscript and given it the benefit of her extensive editorial experience. It was my good fortune to secure Mrs. James D. Hartley to type the entire manuscript.

To these and all others who have aided me I am grateful.

ALFRED M. PIERCE



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## *A Lonesome Place*

ORDINARILY on a weekday morning so early in the fall term the campus of Emory University would have been a hubbub. But on the morning of September 27, 1941, students and faculty members talked in lower tones than usual. Particularly was this true as they approached the corner of the main quadrangle, where stands the marble building of the Candler School of Theology. For here, in the chapel of the school bearing his name, the body of Bishop Warren Akin Candler was lying in state.

In the driveways uniformed chauffeurs stood by handsome limousines, indicating the presence of the prominent in the financial, business, and political worlds. They had come along with educational and religious leaders to pay tribute to a man who in popular influence had outranked them all. But occasionally Negro servants followed employers into the building to bid farewell to one whom they too had known as a friend. And across the woods from the end of the Emory car line, several hundred yards distant, a motorman who had only a few minutes before beginning the return trip to Atlanta came running to join the procession into the chapel. As fortunate and less fortunate alike reached the open casket in front of the altar, they paused reverently, some in tears.

Bishop Candler had loved the new Emory, which he more than any other one person had been responsible for enterprising and expanding into a university. He was especially fond of the theological chapel, with its high-vaulted ceiling and marble walls. If he could have had his choice, however, he probably would have preferred to lie in state in the simple wooden chapel-church near the old Emory College campus at Oxford. In that building, erected a hundred years earlier, he thought it likely

that more great sermons had been delivered than in any other building in Georgia. There he had worshiped as a student; there he had preached as president of Emory College; there hundreds of Emory students had been led to enthrone Christ in their hearts, many under his own ministry; and from there, time and again, he had expressed the wish to be buried.

And so it was to Oxford, an hour's drive from the new campus in Atlanta, that his body was taken that afternoon. At the time of his death he had been retired for seven years, and for three years increasing infirmities had isolated him more and more from public attention. Oxford was far less convenient than Atlanta would have been for most of those who wished to attend his funeral, yet it was estimated that more than eight hundred persons, including some of Georgia's most noted leaders, gathered for the service.

Bishop U. V. W. Darlington conducted the service, assisted by Bishops William N. Ainsworth, Arthur J. Moore, Paul B. Kern, and J. Lloyd Decell. A quartet from Emory University softly chanted "Lead, Kindly Light." After the scripture reading and prayer Bishops Ainsworth and Darlington spoke briefly, and the simple service was over.

Years before, while writing about "The Old Cemetery at Oxford," Bishop Candler had said, "It answers to Georgia Methodists as Westminster Abbey does to the English people." He thought that it "ought to become the care of Georgia Methodists and be preserved through all the years to come" because many who had served Methodism nobly were buried there and also "many others less famous but not less faithful." There above all other places he wished to be buried.

When I go away, take this body to my beloved Oxford and lay it there in the little cemetery beside Atticus G. Haywood, Alexander Means, Ignatius Few, and the others. I think I would enjoy eternity better lying close to where they sleep.

In keeping with this often expressed preference he was carried from the church to the old cemetery not far away. There he was laid by the side of his two children who had died during his presidency of Emory College, and there he awaited the wife of his youth and old age, who now lies by his side.

THE DAY of his earthly pilgrimage had been long; he had entered upon his eighty-fifth year.

It had been a crowded day; prodigious and incessant labors had kept its passing hours under strain.

It had been a day of major endeavors as preacher, teacher, writer, educator, administrator, ecclesiastical statesman.

It had been a day of far-flung activities. Back and forth across the South he had traveled many times; his work had carried him into other sections of the nation as well, and then, under appointment of his church, he had toiled in Cuba, Mexico, China, Japan, and Korea.

It had been a combative day. His convictions were vigorous, determined, with no approach to appeasement; and when any individual or aggregation of individuals ran counter to the things which he thought vital, he attacked—attacked repeatedly, relentlessly, and none too gently; attacked without taking counsel of caution. And there was a measure of truth in the statement of a severe critic that “no prize-fighter ever enjoyed more the knockout blow for an antagonist.”<sup>1</sup>

It had been a day of commanding leadership, in which he awakened a loyalty and even a love unrivaled, in extent and intensity, by any contemporary figure of his denomination, and yet a day in which he aroused, on the part of many, an opposition in vigor and almost in venom comparable to the devotion that he inspired.

It had been a day in which the loftiest Christian virtues adorned his character, but a day not unmarred by human frailties.

It had been a day in which the interests of the Kingdom often had weighed heavily upon his spirit, and yet a day in which his wit and humor were so spontaneous and frequent in expression that, in common evaluation, they stood out as among his most conspicuous characteristics.

It had been a happy day in which he had rejoiced in the benedictions that life had brought with lavish hand, yet a day in which he had often known the keenest anguish.

It had been a day not wanting in seeming inconsistencies:

He had set at nought the laws of health when they got in his way and yet had lived, not merely threescore years and ten, but beyond fourscore years.

He comprehended every section of his nation and of the world in a love that claimed for them every blessing which would make life richer and more satisfying, but he had a peculiar affection for Georgia and the South, and within that section he concentrated his labors and sought his associates to an extent that lacked little of being provincial.

<sup>1</sup> Edwin Mims, *The Advancing South*, p. 287.



Though often hard pressed for money to finance important church enterprises in which he was eagerly and strenuously engaged, he resolutely refused to ask help of any other section, contending that the South was able to finance its own undertakings if only it had the will.

While he himself criticized the South repeatedly and ferociously, he assailed, at times scathingly, any persons and any group, even though coming with gifts in their hands, whose words or attitudes he thought reflected on his state and region.

Though patrician in spirit and capitalistic in outlook, he established a real comradeship with people of every class.

He talked much about the spiritual side of religion; yet he had tender, concrete, practical concern about everyday conditions that made life bare for many.

He bombarded "social Christianity" with reasoning and with ridicule but held most of its purposes close to his heart and incorporated many of its objectives in his planned activities for the church, though in ways that at times were plainly inadequate.

His love for the Negro, both as an individual and as a race, was sincere; he coveted for him the best in education and worked to that end; he wished for him an open way to full development and unbounded opportunities in every direction, and sought to bring these good things to pass for him, but circumscribed always by the qualification "in his place."

He was known for his deep-dyed, fighting orthodoxy, and yet the liberal views of some of the first theological faculty members of Emory University, whom he had a determining part in selecting, aroused severe and almost vindictive criticism of that department for many years and awakened unreconcilable wonder on the part of many concerning his part in those choices.

He was conscientiously, stoutly, aggressively opposed to the church in politics; and yet he did not hesitate, over many years, to promote and push a well-organized movement to exempt college endowments from taxation.

If all his many speeches in prohibition campaigns and all of his many contributions to both the church and secular press concerning the liquor traffic had been brought together, they would have made a considerable volume; and yet he vigorously attacked the Woman's Christian Temperance Union when it included a woman suffrage plank in its platform.

Although considerate of the feelings of others as a general rule, too often he was inexcusably abrupt, wounding without justification.

His opponents with good reason feared his caustic tongue, but on that same tongue also dwelt the law of kindness. When an embarrassed mother was advised to leave a church service because her baby was crying, he intervened to say, "Sit down, my sister. It is a mighty sorry shepherd that is bothered with the bleating of the lambs."

He handled great business enterprises of the church with notable success; and he confidently believed that the same results would have followed for himself had he turned his attention in that direction. But in his thought a preacher should be a man of one work, and to that ideal he was invincibly faithful. When charged with owning Coca-Cola stock, he retorted, "I have never owned any stock except a one-eyed pony and a three-teat cow."

Even in his physique there were contrasts. "Five feet, six inches tall," he observed concerning his height.

That is a favorite height in history, you know. Napoleon Bonaparte was just five feet, six inches tall. John Wesley was just five feet, six inches tall. Modesty forbids my saying there were other people five feet, six inches tall.

But he had the body and head of a giant.

His mental range also illustrated opposites. In his speech there were wit and pathos, sarcasm and tenderness, logic and ridicule, the manifest and the hidden, insight and outlook, reasoning and eloquence, the practical and the spiritual. In careful preparation he was at home, but there was also readiness for the unexpected. At an important missionary conference William T. Ellis, a noted journalist, said that the next speaker reminded him of the Chinese god who was as broad as he was long. When Candler arose, he said that Ellis had not told all about that god; he was "so constructed that whichever way you threw him, he fell with his head up."

IT HAD been a day of magnificent achievements, in kind and consequence rarely put down to the credit of any one person.

It was a day in which his admirers and most of his critics would have agreed that in the defense of the faith he stood among the foremost; that for more than a quarter of a century he had been the dominant figure in his church; and that he, more than any other one person, had molded its policies and guided its destinies.

Above all it had been a day in which, with exceptional singleness of purpose, he had served his generation according to the will of God as he saw it.

At the time of his death the official organ of The Methodist Church praised him as a "stalwart Christian, great churchman, intellectual giant, moral leader, generous and unselfish friend," and added: "When he left us, it was as if a great tree had fallen in the forest, 'and left a lonesome place against the sky.'"<sup>2</sup>

<sup>2</sup> *Christian Advocate*, Oct. 16, 1941, p. 4.

## CHAPTER TWO

# *Little Hands, Big Head*

THE YEAR 1857, when Warren Akin Candler was born, was not a propitious time to begin life in Georgia. The long controversy over slavery was approaching its climax, dividing the nation into two hostile sections, neither of which was disposed to compromise with the other. Although the majority of Georgians had favored the more moderate presidential candidates in the election of 1860, feeling became more and more inflamed following Lincoln's victory, and Georgia's secession convention soon followed the lead of South Carolina in voting to leave the union.

Warren's father, Samuel Charles Candler, was among those who opposed the secession movement. So vigorously, in fact, did he oppose secession that on one occasion he was burned in effigy by radical secessionists. But when Georgia finally left the union, Samuel Candler gave equally vigorous allegiance to the Confederacy. Being fifty-one years old when the war began, he did not enlist but gave three sons to the cause, and organized and outfitted a complete company. His loyalty to the Southern cause was so active that Stoneman's Federal Raiders came to his home with the intention of hanging him. Failing to find him, they demanded of Mrs. Candler that she tell them where he was.

"I do not know; and if I did, I would not tell you," she replied.

"Don't you know I can blow your heart out?" one of the raiders threatened.

"Yes," she answered quickly. "I know you can blow my heart out, but you can't scare me."

Another slightly different version has it this way:



"Don't you know I can blow you to hell?" one of the raiders asked.

"There is not room enough in hell for a Southern lady; it is too full of Yankees," Mrs. Candler flashed back.

Such incidents were part of the developing environment in which Warren spent his early childhood. He was mature beyond his years, and his memories of the war were clearer and more comprehensive than would have been expected of one his age. His impressions of the economic devastation and the misguided political reconstruction that followed the war were even more vivid. Yet these severe experiences left no rankling trace of bitterness.

"THE IDEA of a Georgian trying to trace his ancestry to Robert Bruce is the abomination of desolation standing where it should not," Bishop Candler once scornfully declared, ignoring the fact that his own family tree made him a distant cousin of two reigning sovereigns of England, Queen Mary and Queen Anne.<sup>1</sup>

Samuel Charles Candler was not the first fighter in the Candler line. Warren's great-grandfather, William Candler, the earliest Candler named in colonial records, was the son of Zachariah Candler, whose father marched with Cromwell in the conquest of Ireland and received Callan Castle, County Kilkenny, as a reward for his military services. Zachariah's history embodies a human-interest story with a touch of tragedy. In an effort to exterminate Catholicism the government had threatened severe penalties to any "English gentleman" who should marry an Irish woman. He could not sit in Parliament, hold any civil or military office, was to be ostracized by his English neighbors and disowned by his family. Zachariah was an "English gentleman" who married an Irish woman and sought to circumvent these penalties by immigrating to America. His son William likely was born in Ireland in 1736, came to America with his parents, and settled in North Carolina.

Warren's great-grandmother was Elizabeth Anthony, the granddaughter of Mark Anthony. Mark was born in Holland but, being of Italian extraction, was sent to Italy to be educated. More interested in adventure than in study, he ran away from school, took passage on a trading vessel, was captured by pirates and sold into slavery in Algiers.

<sup>1</sup> Allen D. Candler, *Colonel William Candler, His Ancestry and Progeny* (Atlanta: Foote and Davies Co., 1896). This booklet is the chief source of most of the material in this chapter. The author was the great-grandson of Colonel Candler. He does not claim absolute accuracy for this genealogy, but he does claim "to come with reasonable certainty to a correct conclusion as to the origin and ancestry of William Candler."

Driven to desperation, he and another slave killed their merciless taskmaster. Mark escaped to America, settled in Virginia, and married Judith Penelope Moorman. They located near the present city of Lynchburg, where he accumulated a comfortable fortune. Back to this couple fourteen families prominent in Georgia history trace their lineage: the Anthonys, Branhams, Boykins, Clanders, Carters, Coopers, Fewes, Hamiltons, Johnstons, Nisbets, Popes, Stovalls, Terrells, and Wares. To this list may be added the family of General Joseph E. Johnston of Virginia.

William Candler and Elizabeth Anthony were married in North Carolina in 1760. With their three children they moved to Georgia in 1768 and bought an estate near the village of Wrightsboro, not far from the present town of Thomson, McDuffie County. William was known among his contemporaries for his strong mind, his extensive information, and his exceptional business ability. By the time the war with England began, he had amassed a fortune. Like the great majority of Georgians he was slow to advocate separation from the mother country; but when Georgia joined her fellow colonies in rebellion, he was among the most determined. He took part in most of the battles in Georgia and the Carolinas during the closing years of the war and was promoted to the rank of colonel. His name is inscribed on the monument at King's Mountain erected to American patriots who fought there. His son also fought in this war and rose to the rank of major.

With the return of peace Colonel Candler brought his family home from beyond the Allegheny Mountains in the wilds of Tennessee, where they had fled for safety after the fall of Augusta. He was elected, with the highest vote, a member of the first General Assembly that met after independence and later was appointed a justice of Richmond County, a position of dignity in those days. His business sagacity served him well after the war, and he was in comfortable, perhaps affluent, circumstances at the time of his death.

Eleven children were born to William and Elizabeth Candler, the youngest of whom, Daniel, became the grandfather of Warren. Daniel was much interested in politics, and there is a tradition that he once fought a duel because of some political misunderstanding and mortally wounded his antagonist. His remorse over the fatal outcome of the fight weighed so heavily upon his spirits that he went to bed, turned his face to the wall, and there remained until his death, when he was only thirty-seven years of age.

Daniel Candler in 1779 married Sarah, the daughter of Samuel Slaughter, a Virginian and a veteran of the Revolutionary War. His family were people of distinction in the mother country, while he himself had won recognition in Virginia. Attracted by inducements offered to immigrants, Samuel Slaughter moved from Virginia to Georgia and settled in Wilkes County, where he became a successful planter. Samuel Charles, the father of Warren, was the fifth of Daniel and Sarah's seven children.

Samuel Charles Candler, who was born in Columbia County, Georgia, moved to Sixes in Cherokee County about 1830, "drawn there by the excitement of the discovery of gold in that county." Here he met Martha Bernetta Beall, and about two years later they were married, he being twenty-four years old and she but fourteen. The marriage had been planned for December 6, their common birthday, but that year this date fell on Friday, which prevailing superstition said was an unlucky day, and the wedding was postponed until the following Sunday, December 8, 1833.

Martha Bernetta Beall was the daughter of Noble P. Beall, the granddaughter of General Frederick Beall, and traced her line back to Ninian Beall, who was born in Scotland. Because he had enlisted as a soldier in the Scotch-English army to fight Cromwell, Ninian was condemned to servitude and was sent to the province of Maryland in America. Having completed his sentence, he settled in Maryland and won numerous honors, both civil and military, rising to the rank of colonel. From 1698 to 1704 he served as a representative in the House of Burgesses. Colonel Ninian Beall figured in many land transactions in the Province of Maryland. On his land was located Dumbarton Oaks, which he called the Rock of Dumbarton; and also on his land the city of Washington was subsequently laid out. Under his initiative two hundred families of the Presbyterian faith and their pastor were brought from Scotland. He gave the land upon which their church was built, and a costly communion service was brought from England. He has been called the "father of the Presbyterian Church in America" and its first elder.<sup>2</sup>

Not long after their wedding Samuel Charles and Martha Bernetta moved to Carroll County, Georgia, on the western border of the state. Carroll had been laid out in 1826 and was being populated by hardy,

<sup>2</sup>Genealogy of the Beall families in the United States, with frequent documentation from various volumes of the Maryland archives in the possession of the family.



thrifty settlers. Horse racing, gander pulling, wrestling, foot racing, target shooting, log rolling, quiltings, and corn shuckings provided lusty merrymaking for a frontier society. On coming to Carroll the Candlers made their home about two miles northwest of Villa Rica, the "City of Gold." At this country place their eleven children were born, three girls and eight boys. "Ours was not one of those retail families," said Bishop Candler. In this "wholesale" family four racial strains—English, Scotch, Irish, and Italian—were blended.

The home into which these children were born was attractive in its physical surroundings. The house, of which only a part of the original foundation remains, was set in a grove of large oaks and poplars; and the slight elevation on which it was built afforded a broad view of the surrounding country. In appearance and proportions it compared favorably with the other houses of the neighborhood, being convenient and comfortable, with large rooms and an open hall. As the family increased, a small cottage, which stood apart from the house, was provided for the boys.

Samuel Charles was a man of force. When he was not yet twenty-four years of age, he was sent to the state Senate from the district in which Cherokee County is now located. After moving to Carroll County he continued to receive political preferment, serving in the Georgia General Assembly for several terms and representing his senatorial district on at least two occasions, once before the War Between the States and again at the first session following that war. In several kinds of business he showed himself capable. He was one of a group who bought land, laid it out in lots, and offered it for sale to prospective residents of Villa Rica. He was the proprietor of the first store of general merchandise opened in the town and was the local representative of a company engaged in developing the gold mines near Carroll County. Added to his other activities, he was a successful farmer. Though he never attained the status of a planter, he acquired several hundred acres of fertile farm land and was one of a small minority of Georgians who owned a considerable number of slaves. He was reckoned among the prosperous men of his county, and finances were easy in his home before the desolations attendant on war.

It seems unlikely that the father had college training and more unlikely that the mother did, considering her age at marriage. Yet both had high appreciation of things cultural. There was a good library in the home; a piano was part of the furnishings—unusual at that time and place



—and the girls were taught music. Most of the children were given college training. The war made it necessary for the older children to aid in the education of the younger, but the ideal was not abandoned, not even after the death of the father.

The Candler home was a religious home. In early life Mrs. Candler joined the Primitive Baptist Church—frequently known as “Hardshell”—with her parents, and to that church she gave her devotion for many years. Mr. Candler, while sympathetic with his wife’s religious activities, was not converted until he was nearly fifty years of age. Since he preferred the Methodist Church, Mrs. Candler joined that church with him. The morning after his conversion he said to the family:

You know that I joined the church last night, and I believe that we should now have family prayer. You understand that I am not accustomed to praying in public, but if you will bear with me, I will read a prayer from the Episcopal Prayer Book.

To that custom he adhered to the end of his life. That the prayers, though read, were not perfunctory is indicated by his preacher son:

One of the most precious memories that fill my heart is the recollection of the scenes of worship in those early and happy days. As I recall them, I sometimes feel as if I had once lived in heaven and somehow drifted into a world grown almost prayerless.<sup>8</sup>

Samuel Charles Candler was vigorous in his business relations, but his wife was the dominant force in the home. Two Indian chiefs had been present at their wedding; that is, they observed through the window, refusing to enter the house. Impressed with the youth of the bride, one of the chiefs said, “Sam, he marry his wife young; train her up to suit hissef.” A good fighter this brave may have been, but a poor discerner of character he certainly proved. Though physically small—less than five feet tall, never weighing as much as ninety-five pounds—and rarely in good health, Mrs. Candler had “whims of iron.” Very determined, of driving personality, “she tried to boss everybody in sight and came very near doing it,” according to one of her grandsons. On one occasion her husband and some friends were playing cards in the home. While the

<sup>8</sup> Autobiographical sketch. On his seventy-fifth birthday Bishop Candler made a short statement concerning some of the most important events of his life. This statement appeared in the *Atlanta Journal*. He also made a similar statement for the *Lavonia News*. These sketches appear in more than one form; they are substantially the same but vary somewhat in detail.

game was going on, she came into the room, gathered up the cards, tossed them into the fire, and retired without a word.

Her aggressive spirit maintained a wholesome, though severe, discipline over her children. She accepted at face value and practiced consistently Solomon's philosophy about sparing the rod and spoiling the child. She is credited with saying that a cluster of bushes near the garden, famous for keen switches, had been of inestimable value in rearing her family, and Warren evidently had reason to think it true.

When I was a boy, my brother and I went down to the barn and found a hole in the granary floor. We began to throw corn through it, and the ducks picked it up greedily. Then we concluded to have a little fun. So we got some fishhooks and put grains of corn on them. Then we flung in a handful of corn and the hooks along with it. The ducks grabbed up all in sight, and directly Charles and I were leading ducks around the lot. Our mother happened to spy us and called us in and held a protracted meeting with us. Oh, but we had a melting time!

But along with her stern discipline there was a tenderness that enthroned her deep in the hearts of her children and kept her there through all the succeeding years.

Every aspect of her religious life was not winsome, but her piety was real. It found expression in her everyday life; it added grace to her character, and it became a factor in shaping the lives of her children.

Out of this home came a family of character, several of whom, besides Warren Akin, achieved distinction:

Milton Anthony was a lawyer of outstanding ability; was a frequent representative of his county in the General Assembly of Georgia, serving in both the House and Senate; was for two terms a member of the Congress of the United States, retiring voluntarily; and was also a member of two Constitutional Conventions.

Asa Griggs became one of the wealthiest men of the South and one of Georgia's most useful citizens; was a manufacturer, philanthropist, the most generous supporter of Emory Hospital, and one of the founders of Emory University.

John Slaughter was solicitor general of his judicial circuit at an early age; judge of a Georgia superior court and the state supreme court, from which he retired voluntarily; a man of wealth; a leader in his local

church; a perennial delegate to district and annual conferences, and four or more times a delegate to the General Conference.

Ezekiel Slaughter was an able lawyer in Mississippi.

William Bell was a merchant in Villa Rica, organizer and president of the Bank of Villa Rica, and organizer of the Villa Rica Mills, Inc.

Samuel Charles was a merchant and farmer.

Noble Daniel was incapacitated by illness while still a young child.

In addition to the eight sons there were three daughters: Florence Julia (Mrs. W. H. Harris), Sarah Justiana (Mrs. Joseph J. Willard), and Elizabeth Frances (Mrs. Henry H. Dobbs).

The tenth child, Warren Akin, who was born August 23, 1857, gave this account of his name:

Colonel Warren Akin was the Whig candidate for governor of Georgia and was the law teacher of my brother, Milton A. Candler. My father was an ardent Democrat, but he [or was it his mother?] allowed his oldest son to name me for a Whig candidate while he voted for a Democrat.

He was not fond of physical labor as a boy; and it is related that he would bribe his brothers, presumably by reading to them, to do the quota of work assigned to him, while he would lie in the shade with his books. This charge gives some color of probability to a tradition concerning a conversation between him and a much older sister—there was a stretch of twenty-four years between the oldest and the youngest child. "You see these little hands?" he asked. "They were not made to work. You see this big head? That means that God intended that I should make my way by my head and not by my hands."

During the War Between the States some Federal soldiers camped in the yard of the Candler home, stacked their guns, lay down, and were soon asleep. Warren was curious about the mechanism of the guns and stealthily began to examine them. By some misadventure he released a spring, and, to his great consternation, the cartridges came tumbling out. Frightened and not knowing what else to do, he fled to the springhouse. There were many lizards around the spring, and he was terrified of lizards, but he was more afraid of Yankees. For what seemed an interminable time he sat trembling, waiting for the soldiers to resume their march, while the lizards played back and forth across his shivering feet.

At one time a goat became part of the livestock on the farm, and his father wished Warren to become responsible for its care. When he professed fear, Mr. Candler undertook to show him how amiable the



goat really was. The demonstration was not a brilliant success. Warren laughed gleefully as his father picked himself from the ground, but his unseemly merriment did not add to his father's good humor, and Warren was made painfully aware of his irritation.

A woman, now nearly ninety, gives this side light on Warren's determined will:

I saw him get the worst whipping I ever saw anybody get at school. He had spit on the floor and refused to wipe it up. Under heavy punishment he obstinately stood his ground. The teacher finally gave up and said, "If I can't make you, I will get someone who can."

"No, you can't either," he answered defiantly. It so happened that his father was near; and when he came in, Warren yielded.

Additional glimpses of his childhood appear in a letter from Bishop Candler to one of his grandsons.

When I was a boy, I did not have a wheel but rode a stick horse; he could outrun your old wheel, too. Your granddad did not have any Indian breeches like Warren's; but when the wind blew under his shirt, it made him sail like a ship. He had a yard full of dogs and caught rabbits in the daytime and possums in the nighttime. He lived in a house with a big chimney, down which Santa Claus could slide without getting soot on his clothes. He got so many good things to eat at Christmas that he always got sick so that he could take some nice castor oil after Christmas, which would make Christmas last longer. . . . I can almost taste it now.

Ministers of all denominations were entertained at his parents' home when they came to preach at the near-by churches, and the religious influence of this association was not lost on Warren. He was an interested listener to their conversation. At the time of family prayer he must have been attentive, for in later years he referred to specific Bible passages that had been read in his boyhood home by certain visiting preachers.

For more than fifteen years Warren's life continued in that quiet setting and ran the uneventful course that was common to his companions. Among his associates he was a recognized leader, and his native ability to dominate a group was apparent even in his boyhood and youth.

The memories of those days—of his home, his parents, his brothers and sisters, his comrades, his community—were happy memories and were recalled by him with grateful recognition of the good fortune that had early come his way.



## *College Days at Emory*

THE VILLAGE of Oxford is forty miles east of Atlanta, about a mile from the Covington station of the Georgia Railroad. Here was located the Emory College with which the history of Warren Akin Candler was so closely intertwined.

In the early 1830's Methodist colleges in both Tennessee and Virginia looked to Georgia for financial aid and for recruitment of students. Georgia Methodism valued these institutions, but it nevertheless declared in 1832 that it would feel itself free at any time to establish an institution within its own bounds. Two years later the Georgia Methodist Conference determined to establish a school combining manual labor with literary instruction, as was a common practice in private schools at that time. A committee, of which Dr. Ignatius Alphonso Few, Jr., became chairman, was appointed to make the necessary arrangements to open the school with the coming of the new year. The Manual Labor School, located west of Covington, began its first session in March, 1835, with a curriculum that more than met the entrance requirements listed in the catalogue of Yale College for that year.

The school elicited loud praise even though "every session found the institution more deeply enmeshed in debt." Instead of confessing failure and folding up, however, the officials asked for and received authorization from the conference to expand into a college. In January, 1836, the conference directed the Board of Trustees of the Manual Labor School to apply to the next session of the Georgia legislature to expand its charter in such a way that the trustees would be authorized "to found and endow a University empowered to grant diplomas and confer literary degrees in connection with the Manual Labor School," to in-

crease the number of trustees, and to give the new institution a name suggestive of its character.

The trustees of the Manual Labor School met in October, 1836, and determined, since the outlook seemed propitious, to proceed at once to establish this new institution, to locate it near Covington, and to name it Emory College in honor of the late John Emory, scholarly bishop of the Methodist Episcopal Church. This board on February 6, 1837, became the Board of Trustees of the proposed Emory College and organized as such. They then determined to locate the new institution on the land already owned by the Manual Labor School, as the college originally had been intended to be only an enlargement of that school.

The location of the college

was to be a town set apart—a place vital with the spirit of Christianity, free from those public sins against which they could guard, and pervaded by an atmosphere of culture and science. Of the lands purchased by the Board, about three hundred thirty acres were laid out for the town, which they named Oxford, after the seat of learning at which John and Charles Wesley were educated.<sup>1</sup>

The trustees of Emory College from its founding planned that it should be, in the fullest sense of the term, a Christian college. "Every official was a minister, and the study of the English Bible, the Greek Bible, or Christian evidences" was a part of the curriculum for every student during his entire college course.

From the time the Manual Labor School was undertaken by the Georgia Conference, Dr. Few became the most prominent figure in establishing and directing it; he was responsible more than any other one person for its expansion into a college, and his hand was on all the details of the unfolding life of the new institution. Warren Candler was a second cousin of this distinguished founder of Emory College.

The ravages, both material and financial, of the War Between the States had not been restored when Warren matriculated at Emory College at the beginning of the spring term of 1873. To make matters worse, the main building had been condemned the previous year and torn down. An ambitious program of expansion that netted four new buildings before his graduation had already been undertaken, but as yet

<sup>1</sup> Henry Morton Bullock, *A History of Emory University*, p. 57. Material for the early history of Emory College has been taken for the most part from this volume.

it was only an impecunious hope. Though its setting among trees of luxuriant growth added charm to the college, its physical appearance at the time was not calculated to awaken enthusiasm in a new student. But when it came to the faculty, there was a different story to tell.

Osborne L. Smith was president and professor of mental and moral philosophy and English literature when Warren entered Emory. Candler became a strong admirer of Dr. Smith and wrote of him in later years:

One of the really great presidents of Emory College was Doctor Osborne L. Smith. . . . Doctor Smith was a very great teacher as well as a wise executive. . . . There has not appeared among Georgia Methodists a stronger preacher or a wiser educator.<sup>2</sup>

George W. W. Stone was professor of mathematics, and Candler later told how he was elected treasurer of the college after the War Between the States and how he drew on his own private funds to support the college when it got into financial straits.

Isaac S. Hopkins, professor of natural science, was a scholar and a finished preacher who later became president of the college immediately preceding his former student Candler in that office.

Connected with the department of natural science as professor emeritus was Alexander Means, concerning whom Candler later said:

No more able man has lived and labored in Georgia than Doctor Alexander Means. . . . In many of his lectures at Emory College he predicted that eventually the electric current would be applied to both illumination and transportation, although at that time his views were rejected by the most conspicuous scientists of the day. . . . Now his prediction has been fulfilled. . . . As a preacher, his reputation extended to national and international bounds.

Morgan Callaway, professor of Latin, was a fine example of a Southern Christian gentleman as well as a valuable teacher. When Candler was president of Emory, Callaway served with him as vice-president.

To the faculty as a whole might have been applied the words of Bishop Edwin H. Hughes concerning his teachers: "Some of them doubtless would not, in critical review, stand the tests of modern pedagogy.

OPPOSITE PAGE: Mrs. Candler's sons, left to right: Warren A., age 34; John S., 29; Milton A., 55; Samuel C., 40; Asa G., 37; Ezekiel S., 53; William B., 45.

<sup>2</sup> Manuscript, Emory University library.





MRS. MARTHA B. CANDLER AND HER SONS





They did, however, communicate size and power to open-minded students.”<sup>3</sup>

Emory College was founded more on faith than finance. It “was really opened on the strength of expected interest on unpaid subscriptions.” Throughout most of its early history it had a life-and-death struggle for bare existence. Nothing but self-denial to the point of suffering for themselves and families on the part of the faculties enabled the college to survive. Salaries were small and usually paid only in part. It frequently happened that Emory graduates went immediately into schools where they received better salaries than did their professors in the college. These men might have laid down their professorships for more lucrative positions, but a higher motive than money or comfort held their devotion.

That Bishop Candler, as he looked back over the years, felt that the faculty of his day was worthy of the highest rating is evident:

The endowment of the college at that time was small, and the faculty was supported by the income paid for tuition fees. The records show that the president received less than \$600 salary for the year, and the salaries of the members of the faculty were no less reduced. We think now that large gifts saved Emory, such as the gifts of Mr. George I. Seney, but the men who saved Emory from 1873 for the next seven years were the self-sacrificing faculty. How they were able to live on the pitiful salaries paid them is now beyond comprehension.<sup>4</sup>

Under the guidance of these men Warren Candler came at the age of fifteen years.

“My preparation for college,” he wrote in an autobiographical sketch, “was made in the schools of Villa Rica.”

I entered the Sophomore class of Emory College in January, 1873, and graduated in the class of 1875, the commencement exercises being held on the 21st day of July of that year. In those days the colleges continued their terms during ten months, giving a vacation of one month in the summer and one month in the winter. The long term enabled the faculties to do more patient and thorough work than otherwise would have been possible. The course leading to the degree of Bachelor of Arts was a closed course, the hurtful elective system not being then common in the United States. Our class took courses in Latin and Greek, Mathematics, including the Calculus, the Natural Sciences, English, and the English Bible.

<sup>3</sup> Edwin Holt Hughes, *I Was Made a Minister*, p. 29.

<sup>4</sup> Autobiographical sketch.

One of his contemporaries gave the following description of the new boy:

Few students who were at Emory College at the opening of the session . . . failed to remember a boy named Warren A. Candler. . . . He was not angular as most youths of fifteen. On the contrary he was about the roundest boy who had been seen at Emory in many a year. . . . Nature and not conceit had made him big-headed. His chest was broad, and he had the look of a fellow who could master not only purely intellectual tasks but could prove to be "an awkward man in a row." . . . Anybody could see great force and big possibilities in that boy. He was not long in making himself felt in his class and then rapidly throughout the entire college. . . . With the faculty he soon became a prime favorite. . . . Heftiest debater in his literary society, most ardent "hustler" for his secret society, always frank, aggressive, brave and magnanimous, he became a power among his associates.<sup>5</sup>

That Warren won first honor in his class and claimed that he was able, after nearly fifty years, to recite many of the lessons learned in those college days bears testimony that he was a good student. But his habits of study were so unorthodox that a report that he was neglecting his work reached his oldest brother, Milton. By way of defense Warren explained that he prepared his assignments on the way to the classrooms, about a mile distant.

But his student days were not without flaw, as he himself revealed when conducting the funeral of Dr. Callaway:

I simply pay him a debt of gratitude today when I refer to an incident in my own experience as a student under him. When I entered Emory College, January, 1873, he was the professor of Latin. It so happened that I had read more Latin than is contained in the average course. . . . Feeling that the work was very much a matter of review with me, I began to deal with it carelessly, and my carelessness in the department of Latin was extending, as negligence always spreads, to other departments. One day, as the class was passing out of his lecture room, he beckoned me to linger behind. When the others had withdrawn, he shut the door and began a fatherly rebuke of my carelessness. He reverted to a conversation between himself and my father a few days before in Atlanta, of which I was the subject. He appealed to my filial affection and to my sense of duty. His rebuke was so just, so firm, and so gentle he left me on the one hand no room for indulgence and on the other no sense of resentment. That interview corrected my fault. I would have counted it thereafter a dishonor to have neglected the work he set before me. That timely interview saved my college life from failure.<sup>6</sup>

<sup>5</sup> Newspaper clipping from family scrapbook.

<sup>6</sup> *Wesleyan Christian Advocate*, Feb., 1899, p. 2.

An important part of "the informal curriculum" of Emory was the literary societies, Phi Gamma and Few in the order of their organization. Warren's record was a bit unusual in that he became a member of both. He first joined the Few Society. For some reason which the minutes do not record but which uncertain tradition indicates was a difference of opinion between the society and him on a moral question, he withdrew in the fall of his senior year and became a member of Phi Gamma. He took an active part in both societies and served as president of both. That he had established a reputation as a debater was indicated by the fact that, when he had been a member of Phi Gamma but a few months, he was chosen to represent that society in the champion debate at commencement, a coveted honor. "Ought the Right of Suffrage to Be Restricted to Man?" was the question considered. He asserted the affirmative and was on the winning side. Coming events were casting their shadows before them; he was always opposed to woman suffrage.

Revivals were not isolated events in the history of Emory College, even in the days of the Manual Labor School. Henry Morton Bullock, in his *History of Emory University*, says of this phase of college life:

Evidence of periods of great religious interest in the College is not wanting. . . . The earliest [revival] of which we have a record seems to have been a spontaneous affair, catching fire in the ready attitude of the congregation one night just as Doctor Few arose from prayer, intending to preach. R. W. Lovett . . . came into the church shouting. Doctor Few decided that there was no need for preaching and immediately invited penitents to the altar. The response carried the meeting far into the night in prayer and praise.<sup>7</sup>

Another remarkable awakening occurred in 1858; and in 1875 revival services, which continued through February, March, and April, were in progress. During this period Warren attended a meeting of his fraternity, Kappa Alpha, and began to talk to his fraternity brothers about the revival. He himself at this time was not a Christian. As he talked, a sense of his own need came upon him; and he then and there gave his heart to God. As he phrased it, "I was converted under my own preaching." But he was not the only boy to whom that clubhouse became a sacred place that night; every unconverted boy present, with one exception, professed religion.

When Warren entered college, he planned to be a lawyer; and he tells how he came to change his vocation:

<sup>7</sup> Pp. 140-41.



I wasn't yet come eighteen. All along I had thought I must be a lawyer. That's why the boys called me "Judge." But I decided God wanted me to preach, so I went to the quarterly conference, and they licensed me to preach. I think they doubted if they ought to do it.

It was Saturday when I got back to Oxford from the quarterly conference. My roommate was Don Abbott, a young preacher. We stayed in one of Professor G. W. W. Stone's cottages, and Don chopped wood and built fires to help take care of his expenses. While cutting wood that day he split his foot open with the ax.

I hadn't more than got there when he said, "Judge, you'll have to preach for me tomorrow."

"You know I can't do that," I said.

"Aren't you a preacher? Didn't they license you to preach?"

"Yes, but I haven't got any sermons."

"Well, get one," he said, "because you are going to preach tomorrow at Shiloh on Yellow River."

I was worried powerful bad but tried to fix me something to say. Sunday morning I didn't shave. I didn't have but one whisker, and I was afraid to cut that off for fear it would never come back. Mrs. Haygood [the wife of Atticus G. Haygood] had two horses and a carriage, and she took me out there. We got there in plenty of time, and I went in and sat around for a while, and it was a long time before anybody knew that the preacher had come. I didn't do much preaching, but I said my piece and got through with it.

That was the first time that I tried to preach.

His choice of a text for that sermon was significant; it embodied the spirit of his life: "Whatsoever thy hand findeth to do, do it with thy might."

Commencements at Oxford continued from Saturday evening through Wednesday afternoon in 1875 and were gala occasions for the student body, the community, and the surrounding country. Oxford hospitality was noted; it was amazing how accommodations could expand. The presence of young ladies—engaged or hopeful—added much color. Notable speakers appeared on the program. "Bishop Marvin preached the Commencement sermon at the close of my junior year," said young Candler. "He was the most saintly man I ever saw, and his sermon on that occasion was surpassingly eloquent."

Warren's senior year was not his first appearance on the commencement program. Sophomore speakerships were likely awarded then, as later, on a competitive basis in declamation. Junior and senior places were determined on the basis of scholarship. His commencement subject

was a selection from a speech of Lucius Q. C. Lamar, "Party Spirit." "No Patriotic Infidelity" was the theme of his junior oration.

The commencement of 1875 was only ten years after the war. Material rehabilitation had been halted by both reconstruction and the panic of 1873, and the graduating class was feeling the pinch of slim finances. Warren's father, before his death two years earlier, had given him a handsome coat; and this set him apart among his classmates, few of whom were so well appareled for the important graduation hour. So it was that Warren's coat did valiant service that commencement day. As one speaker left the platform, the coat was handed to another boy until about half the class had been thus eased of embarrassment.

The valedictory had now been reached; it was Warren's time to wear the coat, and he proceeded in the schoolboy style of that period:

The valedictory hour has come. We are thinking of the past. We look back upon our scholastic course and think perhaps that in it we can trace the sepulcher of the most pleasant days which we have ever known or will ever experience. It has indeed been a happy period of our lives. Here we have found friends in the hours of trouble and in the times of enjoyment. Here we have found encouragement in every laudable purpose. But though we part from those whose genial hearts have blessed our lives here; though we have heard for the last time the ringing laugh and merry songs of our jovial clever college comrades; though our old familiar haunts will no longer be frequented but by the foot of strangers, we need not be less happy in the future than we have been in the past. The same golden rays which lent such a glowing hue to our college days may grow more radiant as our suns of existence advance, and the evening of our lives may cast the softest mellow twilight around the closing scenes. . . .

The greatest happiness of which man is capable in his present state of existence is to be obtained by conforming his whole conduct to the laws of virtue. . . . In the calm, deliberate consciousness of rectitude lies the sweetest and the purest of the pleasures of life; a source of enjoyment whose springs are beyond the reach of accident or envy; a fountain in the desert making glad the wilderness and the solitary place. . . .

The sublimest spectacle of human happiness and earthly greatness is the example of perfect manhood fearlessly doing its duty. It overtops all titles, transcends all earthly distinctions, surpasses all earthly honors. . . . Let us then enjoy the blessedness of daily doing good and add to this joy the pleasant memories of our college days. . . .

But it is useless to spend the hour in words; the parting scene can only be deferred, not evaded. . . .

Gentlemen of the Board. . . .<sup>8</sup>

<sup>8</sup> Manuscript, Emory University library.

## *Pastor and Editor*

WARREN Candler was licensed to preach on May 15, 1875, three months before he was eighteen years old. Six months later the North Georgia Conference met, with Bishop John C. Keener presiding, and Candler was among those received on trial.<sup>1</sup>

The young itinerant was less than the average in height, being only five feet, six inches tall. But as time went on, he exceeded the average in another dimension; he became "as broad as he was long." There was much comment about his physique, which he took in good spirit, and he sometimes made contributions of his own.

One day in later years on the Emory University campus his car would not start. When one of his friends approached and inquired the trouble, he gave the explanation: "My legs are so short that when I get down far enough to reach the brakes and the clutch, my stomach presses so hard against the steering wheel that I cannot turn it."

"Some people have been much concerned about my 'figger.' The other day a sympathetic woman said to me: 'Bishop, you ought to take exercise. Why don't you play golf?'"

"I tried to put her off; but when she persisted, I finally said, 'My dear, when I get close enough to the ball to hit it, I can't see it; and when I get far enough from it to see it, I can't reach it.'" Whether he originated this fat man's story or not, he was fond of telling it.

As a conference preacher he served two circuits for a total of two years, three stations for a total of eight years, one district for one year.

<sup>1</sup> Admitted at the same time were George W. Duval, John D. Hammond, William D. Anderson, Henry M. Quillian, J. L. Perryman, V. V. Harlan, O. A. Thrower, E. H. Wood, Elam Christian, and D. F. C. Timmons.



To this must be added a few months as supply pastor at McKendree Church, Nashville, Tennessee, where he filled out the term of J. D. Barbee, who had been elected one of the Book Agents of the church. While he was president of Emory, Dr. W. D. Anderson, one of his conference classmates, died, and Candler completed his term on the Oxford district. He was actively sought as pastor by Trinity Church, Atlanta, in 1895, and by First Church, Atlanta, in 1897, but he chose to remain with the college. During these conference years he was called to positions of responsibility in the annual conference organization, serving as assistant statistical secretary, editor of the conference minutes for three years, member of the Sunday School Board for six years, and a delegate to the General Conference four times: 1885, 1889, 1893, 1897.

Junior pastor on the Newton Circuit was his first appointment. As the charge did not provide a parsonage for the junior preacher, he was free to make his own living arrangements. Newton Circuit, with nine churches, embraced nearly all of Newton County; and it was convenient to his work for him to live at Oxford, where he had just been graduated from Emory. There he boarded in the home of President Atticus G. Haygood. Candler paid his board by serving Dr. Haygood as secretary, a very fortunate arrangement for him financially. "My first circuit paid me the handsome salary of \$115 for the year, all of which, except \$100, I probably earned," he said. Though the arrangement was fortunate financially, every other aspect was not so pleasing. He had five others in the room with him, and they never would study or let him study. Doctor Haygood, learning the trouble, said, "You come in and study with me."

Candler added, "He gave me a little table in his study. . . . *He was the most toilsome man I ever knew.* I never went to bed last."<sup>2</sup>

President Haygood had a choice library, and he was sufficiently interested in the young pastor to guide his studies. He directed him, among other things, to write an analysis of *Watson's Institutes*, a theological treatise prominent at that time among Methodists, saying that "no man ever knew anything for himself until he either wrote it or said it."

Candler made the analysis and later said, "The work was worth all he said it would be. The effect on my mind has never been effaced to this day, although it has been more than forty years."

Candler became absorbed in the sermons of Frederick Robertson, a

<sup>2</sup>Elam F. Dempsey, *Atticus Green Haygood*, p. 610.



British theologian, and this fact disturbed Dr. Haygood. Candler said he was

afraid that some of the teachings of Robertson might corrupt my orthodoxy. . . . Accordingly he came into the room during my absence and carried the book away. . . . I suspected him of taking the book and hiding it, and I made a search in the library to find it. My search was successful. . . . The next day it disappeared from my table a second time. . . . I then stole it the second time and finished the book. After completing the reading of it I carried it to him and said: "You were afraid Robertson would corrupt my orthodoxy and so you stole the book from me twice, but I found it and restole it, and I have read every line of it without hurt. I have now brought it back, and you need not hide it any more."<sup>3</sup>

His second charge was the Watkinsville Circuit, where again he was junior preacher.

For that year's service I received \$165 and perhaps was worth a little more than I was in 1876. We had some great meetings during that year, and I preached once a day and sometimes twice continuously for three months.

He said, as a result of the meetings

the members of the Church who were "cold" have been "warmed up." They are now like trees planted by the rivers of water, fruitful and flourishing. May their sap not go down when the winter comes.

During the early months of his second year in the itinerancy the young pastor received a letter from a young woman at LaGrange College which was the beginning of a long love story. On their golden wedding anniversary Mrs. Candler gave the background and the subsequent history:

I was the president of the Irenian Literary Society, and we needed a speaker to make an address during commencement. The president of the college suggested that I write to "young Candler who seems to be one of the rising stars in the Methodist Church." LaGrange College, as you know, comes under the jurisdiction of the North Georgia Conference.

Candler accepted the invitation, arrived two or three days before he was to speak, and made several unsuccessful attempts to see Miss Curtright, who had signed the letter.

<sup>3</sup> *Ibid.*, pp. 494-95.

But I was busy and would slip away. Then Miss Lucy Carpenter, the art teacher, told me to come over to the parlor of the dormitory to see a wax-works which she was going to exhibit at the fair at Macon. I was dressed as a gypsy maid to take part in "The Anvil Chorus" at the opening concert and went over in costume. Warren was hidden behind the door. He stepped out, and Miss Carpenter introduced us. It was love at first sight.<sup>4</sup>

This "love at first sight" survived a second look with Candler, and he became an ardent wooer. "I am somewhat surprised at the enthusiastic manner in which you write," wrote Miss Curtright. "I am young and not through school, you know but *little of me*, so don't you think you had better wait a year before you cultivate my acquaintance." But it was not his thought to "wait a year," and she evidently did not take her own words too seriously, as, without tantalizing delay, she yielded to his persuasions. When, in conformity with the custom of the times, he asked the consent of her mother, Mrs. J. C. Curtright, her only hesitation was on account of his youth. He acknowledged the objection but asserted, "I am getting over it every day."

The father of the bride, Captain Jack Curtright, a Confederate soldier, had been killed at the opening of the battle of Perryville, Kentucky, in October, 1861, while leading the charge of Company E of the Forty-first Georgia Regiment, known also as the LaGrange Light Guards. He was buried near the battlefield by a faithful slave, his body servant.

Sarah Antoinette Curtright and Warren Akin Candler were married at the home of the bride's mother in LaGrange, Georgia, November 21, 1877. "We met in May and were married in November. We hurried up the wedding so that Warren might receive a married man's appointment—and salary—when Conference met." The bridegroom was twenty years of age and the bride but eighteen.

Candler stated in an autobiographical sketch:

At the time of our marriage my father had also passed away, but my mother was still living. . . . From our marriage at LaGrange . . . we came to our mother's home in Atlanta in the afternoon, where we met a warm reception from her, my brothers, and many friends. The week after our marriage the North Georgia Conference was held in Gainesville. . . . There I was ordained a deacon, and the Bishop added to the ritual in ordaining me the words of Paul to Timothy: "Let no man despise thy youth."

<sup>4</sup> *Atlanta Journal*, Dec. 11, 1927, p. 3.

With my lovely bride I was assigned for the next three years to what was then called the "Sixth Methodist Church" of Atlanta, of which the present St. Mark's Church is the successor. Colonel William S. Thomson and Mr. Augustus L. Holbrook, two generous members of that church, built for us a neat three-room parsonage on Merritt Avenue, into which we went to make our home in February, 1879, having boarded with my mother during 1878, when she was living on North Pryor Street, next door to Mrs. Bell's boarding house where the Marion Hotel now stands. On January 18, 1879, our first child was born, Annie Florence.

According to Mrs. Candler:

I cut up my lovely trousseau linens, trimmed with real point lace, and made baby clothes of them. I had a beautiful wedding outfit which lasted fully two years. The first dress Warren bought me was a pin-striped silk, and I had my picture taken in it to celebrate. The Bishop still wears that picture in a locket on his watch chain. He said that it made him feel that he was really a man when at last he was able to buy his wife a dress. We had to economize so that everyone but the baby used laundry soap for bathing.<sup>5</sup>

But she was not an experienced housekeeper when they moved into the new parsonage.

My mother said that she wasn't going to bring her two girls up to be cooks or nurses for any man, and so when I married I had to whirl in and learn everything. The first time I tried to make a fire in the stove I built it in the oven. I came back into the kitchen, and there was so much smoke I thought the house was on fire. And when we broke open my first hoe-cake at the table, the meal flew out in all directions.

Small mishaps like these meant little to her irrepressible spirit; she persevered to become a notably good housekeeper, and her home became a center of gracious and generous hospitality.

In addition to his work at Sixth Church Candler was also appointed to serve the West End Mission, which was on the other side of the city from his parsonage. He was asked to establish a church in that part of Atlanta, where as yet Southern Methodism had no organized work. Park Street Church later grew out of this mission.

His appointment as presiding elder of the Dahlongega district at the age of twenty-three, when he had been only five years a member of the conference, was a sensational announcement. The Dahlongega district was the missionary district of the conference and was not a financial prize,

<sup>5</sup> *Ibid.*



the salary being \$574. Eleven appointments constituted the district—the time of large districts was many years in the future—but the charges were widely scattered, entailing much travel, and “there was not an inch of railroad in that region of Georgia.” It was a busy job, as a letter to his mother in 1881 indicated.

I am kept in a trot up here. I have forgotten how to write gossipy letters and have well-nigh forgotten how to write at all. This is the hardest task to which I have ever been set. . . . The weather has been so wretched and by consequence the roads are so muddy no one can ride over them in comfort.

His appearance was not as mature as his position would seem to indicate. When he and some other guests alighted at a home where they were to be entertained, the hostess inquired, “Where is the presiding elder?” When he was pointed out, she commented, “I thought he was some little boy.”

This appearance of immaturity did not quickly disappear. Not long after he was elected bishop he reached a church where he was to preach ahead of the pastor. He went into the pulpit and took his seat. An elderly woman soon undertook to correct his presumption: “Don’t sit in that chair, son. That is for the bishop.” He moved.

But though in his district days he looked like a boy, he did not preach like a boy. “The people over the district said they had never heard such preaching since Bishop Pierce passed that way.”

On one occasion he reached an appointment ahead of the congregation and was amusing himself by throwing rocks at a knot on a tree. A man approached unnoticed, saw him in the edge of the woods, and mused, “A town sprout; thinks he is better than country folks.” Observing his marksmanship he conceded, “But he knows how to throw a rock.” Surprised to find that the “dude” was the presiding elder, he added, after hearing him preach, “He can hit the mark as well with a sermon as with a rock.”

After one year on this district he was again sent to Sparta, where he had served a useful supply pastorate following his graduation. His next appointment took him to St. John, Augusta, one of the ranking appointments of the conference; and here he served about three and a half years.

The available records of his work as pastor are meager, but some idea of the distinctive features of his ministry may be gained.

*Very noticeable was his growing power as a preacher.*

He was associated in his early ministry with Lovick Pierce, whom he



greatly admired. This venerable man, after hearing him preach for a period, rebuked him: "I am disappointed in you. You are contenting yourself with small themes. Why do you not study the great fundamentals of Christianity and make them the staple of your ministry?"<sup>6</sup>

This reproof gave a new trend to his preaching, a trend to which he was bound to have come later without this prodding. He began to travel the great trunk lines of truth and became noted for his mastery of the major doctrines of the gospel. One of the strong men of the church, later a bishop, wrote him:

I told you last Friday that I thought the College of Bishops should assign you to the position of special preacher of the College of Bishops in order that you might go through our churches preaching the great fundamental doctrines of Zion.

Dr. Henry Nelson Snyder, a layman, thought that "Methodism has never had a preacher who could interpret these fundamental doctrines in such a moving and convincing way as Bishop Candler did."

This new emphasis in his preaching began to be manifest in his early years. When he was appointed to hold the South Carolina Conference in 1905, the editor of the conference organ said in welcoming him: "And we have not forgotten to this day the power of his preaching in 1878. Verily in that sermon the Lord sent him 'to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind.'"<sup>7</sup>

Improvement must have been steady and pronounced, as he reached the pinnacle of his power as a preacher, in his own opinion, before he was thirty years of age. If this judgment was even approximately accurate, it is easy to understand the words of the editor of *World Outlook*, who in 1937, after a message at Junaluska from Bishop Candler, wrote:

We were carried back forty years to the time when we, as a young preacher, had heard the supply preacher at McKendree Church, Nashville, and recalled how the people stood up against the walls to hear his intriguing story of the gospel of salvation.

*He believed that church people should come out from among others and show themselves separate.*

<sup>6</sup> Told to Rev. John F. Yarbrough by Candler.

<sup>7</sup> *Southern Christian Advocate*, Dec. 14, 1905, p. 1.

When the members of his churches failed to make this distinction manifest, he was sometimes drastic. It sounds quaint to read:

We, the undersigned, members and stewards of the Sixth Methodist Church, South, in Atlanta, Georgia, Having, contrary to the law of the Church, attended upon a circus on the night of September 24, 1880, after private reproof by the pastor, acknowledge with penitence the fault and promise amendment as the law requires.<sup>8</sup>

He was not more tolerant of worldly amusements in Augusta than at the smaller church:

Reverend Warren A. Candler of St. John Church . . . caused a general sensation in his church yesterday and stirred up his congregation by some home thrusts in reference to Church rules and the intention to have them enforced as regards individual members as well as the church at large. . . . He proposes to make the issue fairly and squarely and like a minister of the gospel who will do his duty regardless of consequences.<sup>9</sup>

And those rules were enforced—not fanatically, not inconsiderately, but kindly and yet firmly.

It was in this connection that the most sensational episode connected with his long ministry occurred during his short pastorate at McKendree Church, Nashville, Tennessee, while he was associate editor of the *Christian Advocate*. A popular actress, Miss Emma Abbott, who was playing at Nashville, arose in the congregation at the conclusion of a sermon dealing with the theater and made a passionate response to his arraignment. According to a newspaper report she began:

One word — I, Emma Abbott, have been on the stage since I was eight years old and have always tried conscientiously to the best of my ability to do my duty before God at all times. I now defy any one in the world to say one word against my fair name.

She then went on to name certain “lights of the stage who had led exemplary lives.” She continued her defense of the stage and of the plays in which she had taken part in Nashville during the previous week and

<sup>8</sup> From the Candler letters, Emory University library. These letters and clippings are estimated to be about thirty thousand. Unless otherwise indicated, subsequent quotations from letters in this chapter and the chapters following are from this collection.

<sup>9</sup> *Augusta News*, July 16, 1883, quoted by *Wesleyan Christian Advocate*, July 25, 1883, p. 8.

closed by saying there was "no reason for such wholesale denunciation," which in her opinion was "entirely false and uncalled for."

Candler said, "I will not undertake to reply to the lady, as she is a lady, but such a performance is more suited to the theater than to the house of God."<sup>10</sup>

This incident was featured in the press, not only locally but nationally, and a bit of doggerel soon appeared:

Candler in the pulpit,  
Emma in the aisle,  
Kelly get your hair cut  
McTyeire style.

The last two lines refer to another controversy, that between Dr. Kelly of Vanderbilt and Bishop McTyeire.

The secular press as a rule, but with exceptions, condemned the preacher and applauded the actress. Many individuals also criticized, but he was not left to the fury of the Philistines. A stream of letters from far and near brought him glowing tributes and, in quite as vigorous language, excoriated the actress, some going so far as to say that she should be prosecuted. The official board of McKendree came promptly to his defense with strong expressions of support, while Bishop McTyeire, who lived in Nashville, was very outspoken in approval. The crusade to discount the pastor turned to his praise.

*Far more prominent in his thought than discipline was evangelism, to which discipline was only a contributing factor. But he would have said revivals rather than evangelism, and by revivals he would have had in mind primarily mass evangelism.*

All his life revivals were one of his prime emphases. Readers of his many articles in both the secular and religious press—perhaps more often in the secular—will remember how frequently he returned to this theme. His general attitude, then and later, may be gathered from an editorial:

The revival is a part of the settled policy of all the Churches. . . . We heartily endorse the plan. . . .

Occasionally we hear a brother berating the revival system and exclaiming for a "revival all the time." . . . But . . . when we have said all this [his approval of the idea] and with all possible emphasis, we are bound in honesty to say that the brethren who clamor for a "revival all the time" to the neglect of special services do not generally have a revival at any time. . . .

<sup>10</sup> *Nashville Daily American*, Oct. 10, 1887, quoted in *Christian Advocate*, Oct. 22, 1887.



The church which is without revivals is a church which is ready to die. The revival churches only will command the future. That church will be most influential which has the deepest and most widespread revivals. Cut out a section from any of the churches living today and examine it. We shall see the watermarks of its revival periods ingrained in its life like the rings in the stocks of great trees which record the years of copious showers.

... The fact that the revival policy has long been the fixed policy of the Church does not explain it. Why has the Church adopted so invariably this plan? When great bodies fall upon a common method of accomplishing a given result, there is generally a good reason for their doing so. There has been no lack of men crying out against revivals, saying, "Lo here! or, lo there!" is a more excellent way. Why have the Churches steadily refused to go after them? We cannot think there has been any reason for such refusal other than the observation of the Church that these men are not very successful as soul-winners and the conviction of the Church that the way they propose is a way of death.

We rejoice that Methodism makes much of her revival meetings.<sup>11</sup>

His practice as a pastor had been in accord with these expressions. His first year in the conference recorded ninety additions on profession of faith, the second year more than a hundred converts, sixty-seven of whom joined the Methodist Church. At Sixth Church there were additions, but not in great numbers. The Dahlonga district reported 250 accessions on profession of faith, while at Sparta "a great revival prevailed . . . in which all the churches participated and from which they derived large increase of members." At Augusta it was not different. From a tent meeting, in which he and the pastor of St. Luke collaborated, came Broad Street Church.

The revival services at St. John Methodist Church increase in interest. Reverend Warren A. Candler preached what the Methodists called a powerful, soul-stirring sermon to a full house last night and took for his subject, "The One Thing Needful." The preacher was in earnest. . . . He was desperately in earnest.

The Sabbath services at this church, morning and evening, were a grand occasion—large and attentive congregations. The Reverend Warren A. Candler preached what the Methodists call a regular holiness sermon from the text "Whosoever Is Born of God Does Not Commit Sin." . . . The question Christians of all denominations are discussing today, after hearing Mr. Candler's discourse, "Is it possible for one to live without sin?"<sup>12</sup>

<sup>11</sup> *Christian Advocate*, Sept. 3, 1887, p. 1.

<sup>12</sup> *Augusta News*, Sept. 29, 1883, quoted in *Wesleyan Christian Advocate*, Oct. 3, 1883, p. 8.



The next year another revival came to St. John Church in connection with the meeting of the Holiness Association. The first service "was signalized by great spiritual power which increased with every succeeding service to the close," Candler wrote.

The incident cannot be definitely dated, but it was most likely in this connection that a member of St. John came to the pastor's study one night greatly disturbed over the theory of sanctification, holiness, perfect love as a distinct second work of grace. The pastor reached for the Bible and the concordance, and he and his friend made long and searching investigation as to the scriptural basis of this doctrine. The pastor became convinced that it did not have biblical foundation, and from this conclusion he never swerved.

During the period that the second blessing theory was a frequent subject of controversy, his voice was heard in the negative. It was a baleful consequence of the discussion of holiness that it did not always produce, on either side, a good illustration of the best practice of holiness. And Candler was no exception. His opposition was not so heated as to interrupt Christian comradeship with those who held a different theory in sincerity and whose lives were worthy of their high profession. But he had scant patience with the objectional insistence that sometimes accompanied the second blessing theory of holiness. It is related—and it sounds characteristic—that an exponent of this extreme type boarded a train on which Bishop Candler was a passenger. His attention was directed to Candler, and presently he was catechizing him as to his experience of the second blessing. "No," Candler drawled, "I got the first blessing, and the third and the fourth and on, but I skipped the second for fear it would make a fool of me."

Once in later years, while he was at one of the Kentucky conferences, certain laudatory references to an extreme group of the brethren of the second blessing persuasion continued to be made. One who sympathized with these allusions thought he noticed a lack of appreciation on the part of Bishop Candler and, as the story goes, began to question him.

"Bishop, you believe that they are good people, do you not?"

"Oh, yes!" grumbled Candler with no great enthusiasm.

"And that they will get to heaven?" his interrogator insisted.

"Yes," said Candler, "if they don't run past it."

AN ASSISTANT editor of the *Christian Advocate*, the official organ of the Methodist Episcopal Church, South, was needed in 1886; and



WARREN AND NETTIE CANDLER WHEN THEY WERE MARRIED



the responsibility of selection devolved upon the bishops. Their choice fell on the young pastor of St. John, and he was soon on his way to Nashville, Tennessee, where the periodical was published. The episcopacy had not yet felt the softening influence of democracy, and it is doubtful if Candler was consulted concerning the change.

The senior editor was Dr. O. P. Fitzgerald, with whom Candler was later an episcopal colleague. Candler wrote in after years:

No junior editor ever received more kindly consideration from a senior. And to the last days of his life in writing me he always addressed his letters "My dear old Junior" and signed himself "Your affectionate old senior." As he was accustomed to express it, we thought aloud to each other, and the door between our offices was never closed. Many hours we passed together in the sweetest religious fellowship in the old editorial rooms which overlook the Cumberland River. Not infrequently we talked together of matters of religious experience or the interest of the Church until there was no proper way to close our conversation than in prayer. Oscar Penn Fitzgerald was one of the most godly men I have ever known.

Through the years that followed the abiding affection of the senior for the junior was very beautiful.

Beloved Old Junior: I don't count letters with you—and I fear my letters are of but little account intrinsically. It is the old, old story; when I feel a little better or a little worse than usual, I am hungry for my dear old Junior. You will let me hear from you soon.

Dear, dear old Junior: . . . By the instantaneous line I will be with you, beloved old Junior. When I think of you, I feel stronger.

It seems a long time since I heard from you direct. I have been *gripping*—and these winter days seemed long, long, long. The sight of your face and the sound of your voice would be a tonic to me, I feel.

In the division of labor between the senior and junior editors the longer editorials as a rule, though not invariably, fell to the junior. Following this lead we may with reasonable confidence pick out his contributions. Yet not too surely. One day a friend said to him, "I can spot you. You wrote that scathing article, and Dr. Fitzgerald wrote that prose poem." But it so happened that the editor on that particular day "had put on his fighting clothes," and the assistant's pen had flowed in rhythmic numbers.

He was loyal in his editorials to the church calendar of the current



year and presented the interests it scheduled. Beyond the immediate calendar great causes like missions and Christian education had consideration. Aspects of personal experience were not neglected. The formal, the backslidden, the half-hearted were singled out for exhortation and sometimes for reproof—sharply, even sarcastically, but always with intent of prodding to improvement. In him his church had an advocate and, if need be, a vigorous defender against accusers, whether of its own membership, critics of other persuasions, maligners connected with no church.

His themes of a general nature covered a wide field; and his treatment, based on broad knowledge, was discerning. He shied off from no subject, however provocative. He spoke with authority. Directness was his characteristic style, and, on occasion, severity. For example:

It may seem harsh, but we think it will be wholesome for us to say that both these tendencies begin in a criminal lack of faith in God and in the power of the gospel, continue in selfish cowardice, and end in a life of indifference and indolence, hurtful to the Church and damaging to the world.

Sometimes he wrote more vigorously than the editor's judgment approved, and on one occasion the senior "very gently suggested that it was probably best not to print it." But the junior was unwilling for all that effort to go to waste, so he sent the article to the editor of one of the conference *Advocates* with permission for its use.

One day the senior editor came into my office and said: "I lack matter for my Methodist Press Department. Our editorial brethren seem to be a little withered by the dog days. Have you seen anything good enough to copy?"

"Yes," I replied, "Kirkland has a very excellent editorial which I think we will do well to copy."

"Well, read it to me," the senior responded. "The ear tries words." Whereupon I proceeded to read it in as mild tones as I could command.

When I finished it, he said: "That is good. Clip it and send it to the printer at once." So the editorial which the senior thought ten days before a trifle too fierce to print appeared in the Methodist Press duly credited to the *Southern Christian Advocate*. Some days afterwards I confessed to him the trick I had played on him. It amused him no little but his rebuke was no sharper than saying: "I did not think my dear old junior would have tricked me that way."

During his editorship prohibition campaigns in Texas and Tennessee were in progress. To the fight against liquor in general and in these two states in particular the *Advocate* threw its influence but did not

allow its emphasis to get out of proportion to other important matters. In Tennessee the assistant spoke as well as wrote. Concerning an address an ally said:

Let me congratulate you with all my heart. I have it from the most reliable sources—too numerous and uniform to be doubted—that “you met the enemy and he is yours!” The prohibitionists are jubilant and boldly claim, and are willing to name, many strong converts the direct result of your discussion. [It appeared that some liquor advocate] had openly boasted on the streets that he could, in a word, make the best of us bite the dust if we dared to meet him on the stump. And just to think! The very first pass you mopped up the earth with him.

It was probably in connection with this incident that an often told story gained currency. It was reported that the antiprohibitionists sent a Negro to observe and tell how the battle was going. “Law, boss,” he said, “that other man, with a head like a wash pot and a mouth like waffle irons, done clamped down on our man.”

AS THE spring of 1888 advanced, rumors became current that Dr. Hopkins would leave the presidency of Emory College, and his acceptance of the presidency of the Georgia School of Technology confirmed these reports.

When Candler learned that he was being considered as Hopkins' successor, it seemed to have aroused in him no sense of exultation. To a friend who was eager for his election he wrote, “I am deeply concerned for the welfare of my alma mater and for that reason feel that another man should be elected to succeed Doctor Hopkins.” To his mother he said, “The Emory matter is still unsettled. My impulse is not to go there.”

He seemed to have had no leanings toward the schoolroom; on the other hand he had decided leanings toward the tripod. Even before his graduation he had written for the secular press and frequently after graduation for both the secular and the religious press. It is doubtful if anything else that he ever did was so altogether congenial to him. “In my present position I am engaged in a work every way agreeable to me,” he said. Looking back twenty-seven years later he wrote, “The two years spent in association with Bishop Fitzgerald, in the editorial work of the *Christian Advocate*, were in many respects the most delightful years of my life.”

There was no promise of a place of ease at Emory. The outlook for the college was none too bright at that time. Hopkins had discussed its

unstable financial situation with him and later, in writing about another matter, had substantiated the content of their talk. One of his close personal friends, who was also a trustee of Emory, doubted the wisdom of his going there. A preacher friend who thought that he was the man for the place nevertheless warned:

The College is in a precarious condition. The recent newspaper notoriety given it has been against it. Hopkins' going away just at the time he did confirmed the impression made upon the public mind by the *Wesleyan Advocate* that it was the scampering of rats from the sinking ship.

Neither did ambition beckon him toward Emory. Every indication prophesied his election as editor of the *Advocate* when a vacancy should occur. At the General Conference of 1886 Fitzgerald was among the first four on the initial ballot for bishops; and, while his election could not be foreseen with certainty, he was elected in 1890. As the editorship was a recognized steppingstone to the episcopacy, the future from that vantage ground was aglow.

Only one consideration pointed straight to Emory. "I would not feel free . . . to undertake ANYTHING ELSE [than the editorship] without the most unmistakable providential indications that such was my duty." To his mother he had written: "I cannot foresee the situation as it may appear in June when the election will be held. I am not going there [to Emory] unless it is clearly my duty or leave here until providentially discharged from my present obligation."

Then came June. The ballots had been counted, and a telegram was handed him: "You have been elected president of Emory College by a vote of twenty-three to three." "Doing my duty day by day as it is given me to see it," had become the guiding principle of his life. Providence seemed to be calling, and he did not delay to answer.

The trustees had requested him to come at once to Oxford. When he walked upon the platform Monday morning of commencement, "he was greeted with cheer after cheer, and it finally grew so intense as to be deafening." The band struck up "Dixie." Emory had never witnessed such a demonstration.

After his acceptance of the presidency the trustees voted to confer upon him the degree of Doctor of Divinity. Some months later Candler gave his explanation of the honor. He and several other preachers—Sam Jones among them—were on the train between Atlanta and Oxford.



"Warren, whatever made the trustees of Emory confer the D.D. degree on *you?*" asked Jones, who was a genius in his own right.

"Sam, it was this way. After the trustees elected me president at Oxford, they realized that the peg was too little for the hole, and so they decided to wrap some padding around it."

And now Wednesday, commencement day, had come. Just thirteen years before he had stood on that same platform to receive his diploma. Now, lacking nearly two months of being thirty-one years of age, he stood there again, but this time to assume the presidency of his alma mater. After President Candler had been presented by Dr. Haygood, the chairman of the board of trustees, he

rose and stood several minutes while the audience went wild with enthusiasm with round after round of applause. His voice trembled with emotion as he began to speak. He made a short but very beautiful address appropriate for the occasion. He had won the hearts of our people.<sup>13</sup>

<sup>13</sup> *Emory Phoenix*, June, 1888, p. 6.



## *President of Emory College*

*I look back at the years spent in the service of this precious old college—years which brought me the heaviest cares, the most consuming toils, the deepest sorrows, and the highest joys—I look back with fear that I shall never be so useful again.*

WHEN Candler came to Oxford as president of Emory, his children numbered three: Annie Florence, born in Atlanta; John Curtright, born in Augusta; and Warren Akin, Jr., born in Nashville. During his first year in office Judge Y. L. G. Harris, of Athens, Georgia, purchased the residence of Bishop Key and presented it to the college for a president's home. In this home Candler had lived as a student and into it he now moved as president. Here he continued to live during the remainder of his tenure, and here the youngest two of his five children were born, Emory and Samuel Charles.

Referring to his first sight of the president, an Emory student told of his "feeling of amazement on seeing a man about as broad as he was long, with a massive head, clean shaven, dark hair, . . . whose face fairly beamed with joy, his large eyes looking through you, the most dynamic personality" he had ever met.

"My name is Shorty," Candler once identified himself at an alumni banquet. Emory men had aptly fitted the president's nickname to his physique, but he was in no wise disturbed. He held against all comers that a man's legs need be only long enough to reach the ground and contended that his legs qualified in this regard as well as any man's.

It did not take the student body long to discover who was the dominant figure on the campus and, indeed, in the town. Then they said "King Shorty." After a while, though not always with reverence, some said "King Shorty the Great." There was only one rebel, according to the college annual, the *Zodiac*: "The jay is the only individual in the city of Oxford whom Shorty does not rule. He ignores Shorty's ex-

istence. . . . He does not even apply to his mightiness for permission to breathe in the city limits."

President Candler's memory for names, according to current reports, was astonishing. A new boy was introduced to him one evening. The next day the two met on the street, and Candler called the student's name. On telling the other boys of the contact, he was informed that the president remembered likewise "all the other ninety-nine new boys, two hundred old boys, and all who had been in college the seven years previous."

A prominent educator said that, as a prospective student of Emory, he met Candler on Cumberland Island one summer and talked with him about "ten seconds." The next summer he approached him on the campus at Oxford and was immediately greeted by name, as Candler added, "I met you at Cumberland."

And he continued to remember his old boys. One said:

I recall that many years after I left Emory, during which time I had not come into personal contact with Doctor Candler, he came to my home town to preach. The auditorium was packed, and after the sermon a long line went forward to speak to him. The man ahead of me said, "Bishop, you know this boy?"

"Why, I raised him. Hello, Tom, how are you?"

Not only in recalling names and faces did his remarkable memory reveal itself. While writing *Practical Studies in the Fourth Gospel* he turned to his son, who was doing secretarial work, and told him that he wished to verify a quotation from Bulwer, that he would find the book at a specified place in a given bookcase, that the quotation would appear on the left-hand page at a designated place in the book, and that it should read as he said. The book was found as indicated; the quotation was located where he thought, and it read almost exactly as he remembered it.

His great memory revealed itself in much more important ways. His associates in church enterprises often marveled at his command of both the general outlines and the specific details of matters under consideration.

IN ADDITION to his administrative duties the president was also expected to teach mental and moral science and biblical literature. Instruction is not automatically interesting, and some teachers of accredited scholarship are adepts in making their class periods dull. But Candler

did not belong to that category. One of his former students, Edgar H. Johnson, dean of Emory College and later one of the deans of Emory University, said that Candler's "was the most interesting classroom" on the campus and that the students at times actually were sorry when the bell sounded the end of the hour. But "the students did not fail to study well in all of Shorty's classes."<sup>1</sup>

Dr. Stewart Roberts gave his appraisal:

I suppose in the technique and terminology of modern education Warren A. Candler would not rank as a modern educator. Yet to his students his person and personality were course and campus and life itself. He never walked on the campus that some of us did not walk and talk with him. His remarks and manners on those occasions still ring in my ears and linger in my memory after more than forty years. . . . His personality rose above standards and understanding above grades.

Naturally all the students did not hold the president in such high esteem. There were some, even among the good students, who did not admire him, who, in varying degrees, were critical both of the man and of his administration.

Two stories characterize Candler's administration:

Some campus disorder, in which there had been shooting, was under investigation. The student being examined weighed about 325 pounds. "What were you doing there?" the president asked.

"I was trying to find a tree big enough to hide behind," the student replied. Candler laughed in keen enjoyment, and the witness was dismissed.

One afternoon the faculty was late in answering the bell for chapel. Cries of "Cut, cut," began to be heard. When the professors, led by the president, did appear, the cries in no measure abated. President Candler opened the exercise by saying, "Since I was late, you are entitled to an explanation. I was searching for a certain text of Scripture. 'Kish said to Saul, Go seek the asses.' Lo, I have found them."

From the beginning of his administration it became manifest that rules were made to be obeyed. He immediately took the situation in hand and for ten years never allowed it to get out of hand. Discipline became firm, impartial, and, when necessary, stern. For the most part the students were tractable, and comparatively few are the recorded instances of extreme measures. The general tenor of his reports to the

<sup>1</sup> *Emory Alumnus*, April, 1914, p. 15.



trustees ran: "The discipline has been easy and the order as nearly perfect as I have ever known with a student body of boys." But as late as 1897 he was put to the test and found it necessary to expel three students and to use less severe methods with others.

CANDLER believed that there were many Methodists in Georgia who both desired and were able to send their boys to college, but who would not send them to Emory unless it furnished opportunities "as good as the best." He contended also that the "strongest and most energetic minds" were often found among the common people, who had not been weakened by indulgence, and that these also needed and deserved the best educational advantages.

To make Emory as good as the best he sought to effect certain improvements:

*Higher salaries for the faculty.* He agitated for a minimum salary of two thousand dollars, which was less than most colleges of equal grade were then paying. One of the teachers said:

Quite a change was made in the payment of salaries. Hitherto one asked for money as he needed it, and it was only at the end of the session that settlement was made. But, with the change that was made, salaries were to be paid monthly, and the treasury was emptied for this purpose. You never knew what you would receive a given month. Sometimes the amount was larger; sometimes smaller. But at Christmas there was always a check that found its way to the professor's depleted pocket-book. At the settlement in June, 1890, the salary, to the agreeable surprise of all, was found to be several hundred dollars larger than anticipated and brought quite a feeling of comfort for the vacation.<sup>2</sup>

*Advanced curriculum and improved equipment.*

The first important curriculum change in the entire life of the college came in 1892 when three full four-year courses were offered; one continuing the classical course and leading to the A.B. degree; one emphasizing history and leading up to the B.Ph. degree; and a third emphasizing science and leading up to the B.S. degree.<sup>3</sup>

So fast and far was the curriculum advanced that the trustees in 1894 expressed fear that the course of study was too much crowded for the average boy.

Courses in law were being offered before 1888, but degrees were not

<sup>2</sup> Manuscript by Prof. Mansfield Peed, Emory University library.

<sup>3</sup> Henry M. Bullock in the *Wesleyan Christian Advocate*, Nov. 10, 1933, p. 5.



conferred. During Candler's first year he gained recognition from the legislature that put graduates of the Emory Law School on a parity with the graduates of the School of Law of the University of Georgia. Two new chairs—applied mathematics, and history and political economy—were established. A theological department was organized and a lectureship for young preachers introduced. In the college museum a collection of objects of historical interest was displayed. "Important additions are made annually to the Chemical, Mathematical, and Philosophical Apparatus. The College was never so well furnished in these departments."

*Better physical condition of campus and buildings.* The reports of the trustees on buildings and grounds were at times most discouraging: "exteriors defaced in many places; window blinds, sash and glass broken, door facings, window facings, blinds and wainscoting badly need paint." As to the campus, "Nature has done much to render it beautiful; Art nothing." Presently reports noted that marked improvements had been made on the campus and that the buildings were in a good state of repair.

*Library building.* When Candler came to Emory as president, there were five thousand volumes in the library, which was housed on the third floor of Seney Hall. Steadily the number of books increased until it reached twenty thousand, among which were single volumes worth fifty dollars or more, including some that could not have been replaced at any price. A new building was imperative if these books were to be made easily available and were to be safeguarded from threat of fire. During 1891 a building on the campus had burned. "When I thought Seney Hall was in danger," wrote the president, "and remembered that our chance for water was only two small wells, my heart almost stood still with fear." He declared that it was "scarcely less than a crime to keep such a collection of books in the present quarters."

Captain J. P. Williams of Savannah, one of the trustees, became sufficiently interested in 1893 to offer five thousand dollars toward a new library building provided it should cost not less than twenty thousand dollars. Candler set out to raise the money. Yet it was not until 1898 that the catalog could say, "A fire-proof building for the library has just been completed. It furnishes ample room for 75,000 volumes and is one of the most beautiful and admirably arranged library buildings in the South." It had been erected at a cost of thirty thousand dollars, more than half of which Candler had raised in cash. Over his protest the building bore his name,

The demand for money and more money was constant; and, while others helped, the responsibility rested almost entirely upon the president, and at times became well-nigh crushing. In the face of the depressions of 1892 and 1897 he raised \$93,000 for endowment, obtained endowment notes with a face value of \$15,960, and added \$20,000 to the loan fund. In addition he paid about \$5,000 on debts, about \$4,000 on repairs, \$35,000 for lands, and \$16,250 for the library. There were also unpaid subscriptions in the amount of about \$4,200.<sup>4</sup>

The amounts do not seem large today, but they will take on added significance when the unwillingness of his constituency to give generous support to educational institutions is remembered. "For six weeks," he wrote, "I have travelled, preached and written, trying to raise \$6,000 to repair the buildings at Emory College, most of which were paid for by Northern men. I have only \$2,000." He inherited a debt of \$5,000, and it was not until seven years later that he could declare the college entirely out of debt; his sense of exaltation can be felt when he added, "For the first time in its history."

Finances never became easy during his administration, but as early as 1892 the trustees noted that the report of the treasurer produced "sensations of positive joy and religious thanksgiving."

In his endeavor to stir the people to liberality he contrasted the generosity of the North and East in the support of their institutions with the niggardliness of the South.

What I have asked is but a pitiful matter when compared with that which colleges in other parts of the country are daily receiving. Harvard College is worth more than all Southern Methodist Colleges combined. Its fitting school building alone cost more than all the buildings of Emory College and our entire endowment added. Begging for such a small sum [six thousand dollars] is humiliating.

Describing some recent gifts to education, he remarked:

After this magnificent fashion the endowments of educational institutions North and West are going on. Such gifts are almost daily occurrences. Meanwhile Southern institutions lag far behind. . . .

Here is Emory College, the only male college of Georgia and Florida Methodists, who number above 150,000 souls and are as rich as any people

<sup>4</sup> *Minutes of Board of Trustees, Emory College*, Emory University library. These minutes are quoted a number of times in this chapter.

in those states. It has been in existence since December, 1837, and yet, in all these fifty-five years, it has not received an endowment equal in amount to the gift of one "anonymous contributor" to Chicago University—an institution not yet two years old. How will such a record read to our posterity? How does it read to outsiders now?

To this he added a postscript:

Since the foregoing article was written, it has been announced that . . . the Gammon School for Theology for Negro students in Atlanta has received a bequest of \$750,000. . . . It is the theological department of Clark University and alone is worth \$1,100,000. The entire plant of Clark University is worth not less than \$1,500,000. More than Emory, Mercer, and the University at Athens combined. The richest college in Georgia is for Negroes. And yet we are told that there is no condition of emergency in our education in Georgia.<sup>5</sup>

He could have said in all sincerity then what he did say in the same connection later, that he did not begrudge the good fortune of the Negroes.

I haven't begrudged the Negro anything since I swapped tea cakes to Uncle Jeff for "possum and taters" in the days of my childhood and Jeff and I both liked the trading. . . . But I do not believe that it would be good for either the Negroes or the white people that this superiority of the Negro colleges in the matter of equipment should continue and constantly increase. There is but one remedy—the Southern white people must be more liberal to our Southern colleges.

His chief reliance for financial support was endowment, and endowment increased slowly. Then in 1890 the Rev. W. P. Pattillo, a graduate of Emory and one of the trustees, made an offer of \$25,000 on condition that \$75,000 more was raised. With quickened hope Candler worked incessantly to meet this condition and was rejoiced when he was able to report success. But even before that objective was reached, it was apparent that other pressing needs were calling for another \$125,000; and with like abandon he pushed this endeavor and others as he was able to reach them.

WHEN Atticus G. Haygood had become president of Emory College, the financial situation had been dispiriting in the extreme. In an effort to make things easier for hard pressed students he opened three houses, called Helping Halls, where they might, on a co-operative plan,

<sup>5</sup> *Wesleyan Christian Advocate*, Nov. 18, 1891, p. 4.



board themselves at reduced cost. Candler was in full sympathy with this movement and gave careful planning and active support to make these halls yet more useful.

Shortly before Candler came to Emory, a Loan Fund Association had been organized by the friends of the college. The first year of its operation coincided with the first year of his presidency, and in this initial year it aided thirty-one boys toward an education. This fund had his continuous and vigorous support because his heart ever went out to "poor boys who hunger and thirst after knowledge. Georgia is full of them. The eagerness with which every available dollar of our Loan Fund has been sought for shows this fact." Though he administered this fund with careful hand, he could not make it reach the limit of need, and in such cases he undertook to raise supplemental money by personal appeal. And here he invested some of his own slim funds. "From his father's estate he had about \$900 when he came to Oxford. He had put it into boys."

He was not less mindful of those already enrolled when destitution faced them. A young Emory student was sitting on the campus one afternoon. He was in very reduced circumstances but was struggling for an education. He had torn his only pair of trousers, and he knew they were torn past mending. Being young and facing a seemingly impossible situation, he lost courage and began to cry. By chance Candler passed that way and went to the boy, sat down beside him, put his arm around him, and inquired the trouble. When he learned the situation, he asked the boy which member of the faculty was most nearly his size. Together they went to the professor's house, and Candler told him that he wanted a pair of his trousers for this boy. Then he added to the boy, "Now we are going to Covington to get you a suit of clothes."

"But I haven't any money," the boy protested.

"I have," said Candler.

"But I do not know that I can ever pay you back."

"Who said anything about paying back? I wish you to have an education, and . . . when you are able and have the opportunity to do a like kindness to some other person, that will be all the pay I shall ask." And then Candler added, "You know, Tom, I believe Miss Nett has some oysters for supper tonight. You come up to the house about six-thirty, and we'll eat those oysters together."

Years afterwards this boy, then a very prosperous man, said to Candler's granddaughter, to whom he had told the story, "As much as I ap-



preciated the clothes, I believe that I appreciated still more the fact that he asked me to his house for supper; the president of a college asked me, a poor boy, to eat at his home."

He was willing to adapt but not to lower academic standards in aiding such boys, as one of them, afterwards a college president, said:

Without the consideration of Doctor Candler I could never have gone through college. My funds were almost negligible. . . . I skipped fall term freshman and fall term junior. I was out working for funds on which to return to college. When I returned to Oxford to enter junior spring term, I met Doctor Candler on the campus.

"Howdy, Will, what are you doing here?" I told him that I wanted to enter my class.

"But, Will, you can't jump out and in college that way." Then his face lit up with that gracious smile as he said, "Go get your books and come on, boy."

He had a great head but a greater heart.<sup>6</sup>

DURING his term as president of Emory College Candler introduced a ruling which produced widespread comment—the banning of intercollegiate athletics. An Emory baseball team played the University of Georgia in 1884 and again in 1886 at Union Point, Georgia. The trustees evidently did not favor the out-of-town contests because they requested the faculty "not to allow the young men to leave Oxford during College Term to go elsewhere to engage in playing match games of Base-ball."<sup>7</sup>

The baseball team of the University of Georgia came to Oxford in 1891 for a match with Emory, and at the commencement following the trustees of Emory took this action:

In view of the demoralizing influence of match games . . . your Committee recommends the passage of the following resolution: Resolved, that the faculty be and are hereby instructed not to permit the students of the College to engage in any match games of baseball or any other game in which physical training and strength are the issues to be tried in any place whatsoever.<sup>8</sup>

Candler some years later gave the history lying back of that resolution:

<sup>6</sup> Personal letter.

<sup>7</sup> Bullock, *History of Emory University*, p. 207.

<sup>8</sup> *Minutes*, p. 212.

The President of the College was absent on the day the game was played; but when he returned, the village of Oxford was filled with criticism about the shameless gambling which occurred at the game. This gambling had shocked the good people of Oxford as they had not been before. The President took time to consider what could be done to prevent the repetition of such things, and he found that the statutes of the College authorized him to prohibit all such games by the students of the College. Accordingly, he announced at Chapel service that all intercollegiate games were prohibited in the future.<sup>9</sup>

He supported Emory's position in March, 1892:

While Emory College encourages all wholesome sports among its students, it looks with no allowance upon what we call "intercollegiate sports," believing that such games involve hurtful absences from the college, useless expense to the students, excitement before and after a game which are unfriendly to habits of study, more or less gambling and other immorality, and in the end do not even promote healthful sports. The match games tend to give excitement to a few students, while they make mere spectators of the majority of the student body, thus defeating the ends of sport and bringing the perils I indicated.<sup>10</sup>

At this time Emory was in the throes of a campaign for \$100,000 for endowment and was facing the immediate need to expend at least \$125,000 more on improvements, added to a debt carried over from other days. Athletics attracted patronage, and patronage helped finances, and "many predicted that the prohibition of intercollegiate games would affect the attendance of the institution." Yet the president dared and was the more confirmed in his opposition as time passed. All prophecies of disaster to Emory on that behalf failed to be fulfilled. Enrollment climbed from 230 to 325 students during the decade of his presidency—a larger enrollment than that of any other college for boys in the state—and in the opinion of the trustees, "a degree of prosperity came to the College [during his administration] far beyond anything it had hitherto enjoyed."

Opposition to intercollegiate athletics did not mean that he was opposed to physical training or to "wholesome sports." He recommended to the trustees in his first report as president that two acres of land on the campus "should be cleared up and put in suitable condition for a recreation ground for the students" where "their sports will not disturb

<sup>9</sup> Manuscript, Emory University library.

<sup>10</sup> *Atlanta Constitution*, March 26, 1892, p. 4.

others nor be disturbed by others." The next year he reported that the land had been prepared as he recommended. During his second year a well-equipped gymnasium was fitted up, and he asked authorization to employ a physical director if he could raise the money to pay him. The following year the trustees praised the completed gymnasium. The president's interest in this phase of college life never lagged, though his plans failed at times because of lack of money.

PRIOR to 1877 Georgia, in common with the other original states, did not tax college endowments. But the state constitution was rewritten in 1877, at which time there appeared "very little prospect of a white college's ever having an endowment." So, amid the confused conditions of that reconstruction era, "no section allowing legislation to exempt educational endowments was incorporated in the Constitution."

The failure of this provision became costly to Emory. She never failed to make returns, both to state and county, on all her endowment which was subject to taxation. To escape this taxation, according to law, she had been compelled to invest her funds where they brought only about 4 per cent interest, when they might otherwise have been safely invested at 7 per cent.

This state of affairs continued into the presidency of Candler. In 1894 he introduced a resolution at the session of the trustees calling for the appointment of a committee to investigate and make recommendations about the possibility of escaping this tax. To amend the constitution seemed to be the only recourse, and steps were taken to that end. Candler and a representative of the board went to Atlanta that year to work for an amendment that would make such exemption permissible, but the General Assembly refused to refer the question to the people.

It was not Candler's custom to accept defeat easily. Several times he had this bill brought before the legislature, and each time he saw it fail to be passed, though sometimes by a narrow margin. In his last report as president to the trustees he referred to the effort made at the latest session of the legislature, when the amendment passed the Senate by a vote of thirty-one to five but in the House came short of a constitutional majority by fourteen votes, though it received an actual majority of sixty-five votes. Still he persisted, not only to the last day of his incumbency, not only to the last hour, but beyond the last moment. Having been elected chairman of the board of trustees as he left the presidency,



he called the trustees into session at the church following the final benediction of the commencement, and the last action of this called session was a resolution to carry the fight to the next legislature.<sup>11</sup>

Though he was now no longer president of Emory, his correspondence and testimony from informed people show that he continued, and never abandoned, the fight for exemption. It was not, however, until about twenty years later, while he was chancellor of Emory University, that this effort was climaxed with victory.

CHURCH schools were on the defensive in Georgia when Candler's administration began, and he lost no time in addressing himself to that situation. His crusade—and the word is justified—was not primarily *against* state institutions but primarily *for* church institutions. But the effect was the same upon the supporters of state schools. He was roundly criticized but in nowise deterred. He felt that he had not gratuitously struck the first blow. It was vivid to his memory that when the Baptist and Methodist churches had applied to the state for charters to establish their own institutions, those applications had been denied. And he steadfastly believed that the same spirit of active unfriendliness was alive in his day. In 1889 he wrote these indicting words: "As the case now stands, it looks as if the State were seeking to use her superior resources to break down the Church colleges." A few years later he reiterated: "There is a well-defined movement existing in Georgia antagonistic to Church schools in the interest of State institutions." He did not hesitate to say that in his judgment the spearhead of resistance to the effort to free college endowments from taxation was furnished by the supporters of the state university. His aggressive attitude exposed him to severe criticism not only from the friends of state education, but even from some supporters of church schools; and some others, who refrained from openly criticizing, offered only lukewarm support. "In withstanding this movement," he wrote, "I have felt that I stood almost alone and that some thought I was combatting an imaginary foe and was exceedingly unwise in my warfare." But he refused to be intimidated. He never felt it necessary to walk softly when he believed Emory's welfare was at stake. He sought no favors, only fairness, but this he was determined to have. As he moved into a larger field, the trustees said no more than he was due when they declared:

<sup>11</sup> *A History of the Campaign and Minutes*, Emory University library.



He has stood as . . . the able defender [asserter would have been a more descriptive word] of the rights of denominational institutions of learning before legislative bodies, on Conference floors, and in the secular and religious press of the country.

To the same intent he insisted that education in itself carried no guarantee of benediction; it might be, and often was, a malediction. Evidence was abundant that education which sharpened the wits but elevated only inferior ideals and imparted no power of moral control not only was unequal to produce the finest character but had been the cause of wreck to multitudes. Only *Christian* education was adequate to a life, and Christian education the state could not give because there were adherents of all creeds and of no creed among its citizenship, and it must bear itself, in regard to religion, with absolute impartiality toward every group. Being forced to neutrality concerning issues that lay at the very heart of Christianity, the state could give education no Christian content and therefore no spiritual adornment to character and no moral control to life. All over Georgia, from the mountains to the sea and back again, he proclaimed, without so much as an accent of appeasement, that only Christian education was safe for an individual, a community, a state, a world—and proclaimed it with a conviction, a vigor, a persuasiveness, and a relentless frequency such as no other man had approached.

His arraignment of the unfairness of the state toward church schools and his powerful insistence on the necessity for Christian education, which the state could not give, made for church schools in Georgia a place of respect and of dignity they had never attained before.<sup>12</sup>

WHEN Candler came to Emory in 1888, he found that the educational policy of the state was cruel to its children. With Carlyle he

<sup>12</sup> This defense of Emory and attack on state higher education involved him in a controversy with N. J. Hammond, chairman of the board of trustees of the University of Georgia. As an outgrowth of this controversy and related matters each contestant published a small book. Concerning Candler's publication, *Georgia's Educational Work*, Bishop Haygood gave his opinion: "I have read it with profound interest and great profit to myself. This unpretentious volume contains more accurate information on the subject of education in Georgia than any other single publication. Its facts cannot be found in any fifty books. . . . His argument for public education in elementary studies at public expense is invincible. No stronger plea for improved public schools has been made. That it is not the legitimate work of the State to furnish university education at public expense, taxing all for the benefit of a very few, Doctor Candler makes as plain as a demonstration in geometry. . . . His argument is resistless for Christian education. He makes it clear that the Church cannot do her work without Christian education and that the State, in the nature of things under our form of government, is incapable of Christian education" (*Wesleyan Christian Advocate*, Nov. 29, 1893, p. 4).

felt that it was "tragedy that there should one man die ignorant who had the capacity for knowledge." "If it was tragic that one should lose his sight or be maimed for life," he commented, "how much more tragic was it for the mind to remain in darkness and for faculties to be crippled!" The children of Georgia could not escape that tragedy, he believed, so long as the state was paying barely one dollar a year per child for common-school education. Though some towns and cities supplemented this appropriation, there were still 460,000 children who had only such privileges as the state provided: three-month schools, incompetent teachers—only these would work for the small salaries that were offered—and the "wretched shanties and log pens called school houses." Since "the school age of the child lasts but a few years," there was no time to waste. "Georgia's half-million children cannot wait. . . . They are getting older every day and every night. . . . If you are to do anything for them, you are to do it quickly. . . . This generation will soon be past teaching. Other things can wait but not this."

Speaking to the General Assembly of Georgia as early as 1889 in behalf of these disadvantaged children, he said:

God bless every institution of learning in Georgia; the institution of the Baptists; the University of Georgia; Emory, and that unborn University of the Presbyterians; but most of all may the kind Father in heaven send the spirit to our people to give help to the 500,000 and more children in the country who need it most.

This address opened the way to other opportunities to speak, and he reinforced his voice with a series of articles in the daily press reviewing Georgia's educational history.

In a Thanksgiving sermon in November, 1892, Candler said that Georgia had more than doubled her appropriations to the public schools in four years, and yet he still insisted that they were "not large enough by half—not half what we will make them in the near future." That Candler contributed materially to this result Dr. G. R. Glenn, state commissioner of education, evidently believed when he said in 1906:

Doctor Candler is one of the most potent educational forces in this State. No living man, perhaps, has done more for the cause of popular education. From the beginning of his public career he has been speaking and preaching in behalf of common people. . . . No man of our day and time has made stronger appeals for the uplifting of the State by providing a stronger and more complete system of common schools.

Candler was concerned for the common schools primarily because of what they meant to the boys and girls of the state. But he was additionally concerned for these schools because of what they meant to the welfare of Emory. There were two theories of education in the state: one to "begin at the top and reach downward" and the other to "begin at the bottom and work upward." He vigorously stated his belief:

We shall not be able to lift the common schools from above, but by getting down under the common schools we shall be able to lift them up and all that is above them. . . . Building up the common schools is the shortest route to higher education in Georgia. If our colleges are waning, it is largely for the lack of material which the common schools should supply. . . . The common schools will feed the high schools, and the high schools will feed the colleges. . . . Our common-school system must be put on its feet.

He perceived clearly that the common schools and the colleges were partners, not rivals. To work for either was to work for both. He spent his strength on the common schools for their sakes and also for the sake of Emory, and through his efforts both gained. And as Emory grew, all the colleges of the state received stimulation. It is not too much to say that the whole area of education was invigorated by his endeavors.

It is probably true that the religious life of Emory reached its finest expression during this decade. Revivals continued to be a feature of college life. In the president's reports to the trustees phrases like these recur:

One of the most remarkable revivals in the history of the institution. Every member of the graduating class a member of some Church.

The atmosphere of the institution is saturated with religious influences; conversions are frequent and clear; and all the Christian enterprises about the institution are aggressive and prosperous.

To this phase the president made a real contribution. In the revivals he did much of the preaching; once a month, morning and evening, he filled the pulpit of the college church; he not only attended the weekly prayer meeting but usually conducted it; he taught the courses in mental and moral philosophy and biblical literature and gave his classroom lectures an evangelistic impact. By attitude and action he threw the full weight of his personal and official influence behind every effort to make Emory Christian in fact as well as in profession.



HIS GREATEST achievement as president of Emory College was the large number of boys whom he sent forth with the Candler stamp upon them—"something in them which reflected his great honesty and integrity; his freedom from cant and humbuggery; his simplicity and directness; his quality for being on the sane and right side of a question." In a memorial address Bishop W. N. Ainsworth said, "A steady stream of youth went out from Oxford in those years with a commanding sense of God and truth and duty to make a contribution to the welfare of their generation that has not been excelled."

It is not strange that he should have made such a lasting impression upon the students of that day, for he had rare intellectual gifts. "The greatest brain I ever contacted," said S. Parkes Cadman, onetime president of the Federal Council of Churches of Christ in America. He was "the master mind of the American pulpit" in the opinion of Chief Justice Simmons of the Supreme Court of Georgia. "The greatest mind in Southern Methodism," was Bishop A. W. Wilson's appraisal.

His knowledge was impressive. Though not a scholar in the technical sense, "he was a man of scholarship in the broad acceptance of the term. He was a man of information both as to details and the large scope and sweep of world events." His library was large and his books well read.

His convictions were clear-cut and outspoken. On nothing was he neutral or reluctant to be counted. One of his former students, many years after his graduation when he had himself gained recognition, was explaining to him how he kept an open mind and waited for the latest light before taking sides. "I always take sides," was Candler's quick reply. He knew what he thought, and other people were not left in doubt. He was positive, pronounced, frequently dogmatic. Aggressiveness was integral to his nature. "Others would modify or restrain in expression what Candler came *right out with*," a friend of many years declared. He was a strong man, behind strong convictions, strongly declared.

He gave the impression of greatness. Amplitude without effort was his atmosphere. When he came on the scene, people instinctively knew that a personage was around. "I never saw him in a company that he did not dominate, and I have seen him with prominent men in business and State as well as in Church," said a co-worker in denominational enterprises. "Many of the students believed him to be quite the greatest man they had ever been privileged to know—if not the greatest man in the land," to quote Dr. Johnson again.



IT WAS at no slight cost to himself financially that President Candler made his investment in the college. He came to Emory at a reduction in salary of more than six hundred dollars a year. He told the trustees in 1890, "I make no charge for travelling expenses and will not until the College has more means." He varied the phrase two years later, "I have not charged travelling expenses except when I was entirely without funds of my own to go on." In 1896 the trustees attempted to reimburse him for expenses. Opposite the entry in the minutes (page 379) is a comment in pencil by the secretary: "All of which is a farce. Candler will never take it, and they know it."

The trustees persisted, and in his absence voted him one thousand dollars the next year "for services rendered as Financial Agent for past years," to which he responded:

A year ago you voted \$500 to be paid to me. I deeply appreciate the kindness which prompts the repeated acts of generosity toward me, but I must decline these amounts. I have but small means, but I have enough for plain Christian living. I have never desired more than this. The College is poor, and I cannot accept from it a needless dollar during these years of its struggle.

But he did accept the money later with this explanation:

Subsequently, however, I found by accepting it I could accomplish some ends for the College which might not otherwise be achieved, and so I have taken the money. I have disposed of it as follows: To the Endowment Fund I have paid \$200; on the library I have paid \$175; for special advertising of the College I have paid \$50; to aid in the education of a worthy but poor boy I have paid \$75; I hold \$500 to be paid to the library on condition that the remainder due upon it shall be paid not later than January 1, 1899.

His work for the college made heavy drains upon him physically. "I managed to get in about fifteen hours a day while president of Emory," he said. He drew heavily upon his reserves of strength by writing, speaking, and traveling; and in 1893 he told the board that he could no longer continue to do the amount of teaching and business required of him. The work of the full-time financial agent of 1888 had been added to his duties as president in 1889. In a plea for all Methodist colleges and high schools in Georgia he said:

Take for example my own case as it is this morning. There lie on my table quite one hundred applications for aid from poor boys in Georgia

struggling for an education. Most of them are accompanied with unimpeachable evidences of worthiness. . . . If I make no effort to raise the money which these boys need, I am justly blamed. . . . Many, many nights I have spent answering the begging letters of Georgia boys and writing on their behalf begging letters to Georgia men until I have felt I could die for very weariness.

I am speaking from five to ten times a week in vacation. My family physician warns me against doing so. But the case is urgent. . . . Our section is so far behind other sections of the United States in the matter of education something must be done without delay even if the doing of it kills a score or more of us. . . . For my own part, live or die, I must press this interest at every point I can reach and as long as I can stand and talk to the people who will hear me.<sup>13</sup>

During the summer of 1890 he was successfully pressing the campaign for endowment when he fell ill of typhoid fever and was sick for weeks. He was barely able to assume his duties at the opening of the college in the fall and improved so slowly that the students presented him a purse with the request that he seek recuperation in rest. He was deeply moved at this evidence of concern, expressed confidence in his recovery, but said if he did not recover, "The old college is good enough to die by."

At the close of his third term as president in 1897, he said to the trustees:

I do not complain but simply state a fact when I say that the work is heavier than I can bear. My nervous system is not as good as it was two years ago. I am conscious of my inefficiency while bending every energy to the discharge of the duties of my place. . . . I am not equal to this work, and I beg you to relieve me of it.

When the new term began, he was still president.

The emotional drain was perhaps the most costly contribution he made. Experiences which would not have scratched much beneath the surface of many others cut to the depths a man of his temperament. He appreciated what Emory meant—"perhaps the largest factor in the work of education in Georgia"—but the vast majority of Georgia Methodists were slow to realize her worth. He was putting into her cause the extreme of effort, and few responded with worthy co-operation. He was coining his own warm blood in her behalf, and most others would not so much as contribute their cold dollars. He said:

<sup>13</sup> *Wesleyan Christian Advocate*, July 6, 1892, p. 1.

I have grown quite tired of campaigning for money; but if I can get a contingent gift of \$25,000 or \$50,000 on condition that enough additional is raised to secure \$150,000 required to provide bare necessities for our Georgia Methodist Schools [others as well as Emory], I will campaign from Rabun Gap to Tybee Lighthouse until the amount is raised. Who will make the gift? I can name fifty Methodists of my acquaintance in Georgia who can give \$50,000 to such an object without the loss of even a luxury. I have no money; but if any one of them will stand with me for the uplifting of our people, I will put toil and life and blood into the plan until the work is done.

It is small wonder that he became insistent, impatient, indignant, reproachful, almost abusive. To his heart on fire even the trustees at times seemed lukewarm, and his exhortations to them sounded almost like downright scolding.

If a few school boys can raise \$1,000 for a gymnasium without missing a recitation, what might not *thirty* prominent gentlemen, charged with the management of this great Church interest, with all Georgia and Florida before them, do in a week, if their hearts were free to it?

I will not be understood as lecturing the Board. . . .

Facing delays, seeing defeat threaten enterprises of supreme importance, feeling his dearest hopes about to disintegrate, he gave it as his

deliberate opinion that outside of the field of foreign missions there is not a more painful position than that of the presidency of a Church school. . . . Oh, it is cruel, cruel as the grave . . . to place one in such a position and leave him unaided there! How sad, how sickening, that among Christian people money is held so dear and men so cheap! <sup>14</sup>

His suffering was accentuated by an inherited tendency to depression. Repeatedly throughout life he was beset with such black pessimism that everything seemed dismal failure. The direction of his lament at such times reveals the set of his soul: "I have never done any good in the world. . . . The world would have been better if I had never been born." Naturally some of his experiences at Emory precipitated and intensified such occasions. For a while, when he was attacked by such despondency, he would ungird and revel in his misery. And then up and at it again.

As his presidency at Oxford came to a close, the *Emory Phoenix*, student literary publication, said editorially:

<sup>14</sup> *Ibid.*



To this topic we come with fear and trembling. To recount the innumerable services and numberless good deeds of Bishop Candler while he was president of Emory were a task that only the holy recording angel could properly perform. The wonderful love and personal supervision which he has exercised upon and over *us boys—his boys*—would make a story at which the angels would be delighted and the hearts of men would gain fresh inspiration and new confidence in the capacity of man for good. Such a life makes us proud that we are of the race of man and sons of God.<sup>15</sup>

THREE occasions of great sorrow came to the president during his ten years at Emory. A few months after he reached Oxford Warren Akin, Jr., died, and in the fall of 1894 his son Emory also passed away. A student of those days wrote:

One of the most affecting scenes within my memory occurred following the burial of his small son, Emory, at Oxford back in the nineties. The whole student body marched to the cemetery in twos. Once Doctor Candler paused and looked back at the hundreds whose hearts bled for him. Next day at chapel exercises, he looked out over the sea of faces, opened his Bible—and then with trembling lips he said, "Retire by section." Absolutely nothing could be said.

Seeking to comfort one of his old boys in 1906 he wrote:

I have thought of you and your dear wife often in these days of your bereavement. You know I, too, have walked that sad way twice. You are correct in supposing you will never get over it. The world has never been the same to me since my baby boys left me. But in time the thought will cease to be a sad thought to you; it will become unutterably sweet and precious. It will help you to sit loosely to the things of time and sense and dwell in the heavenlies more habitually. And the powers of the world to come will grip you in the clasp of a little child's hand and hold you close to the very heart of God.<sup>16</sup>

The enrichment of these sorrows entered into his ministry. At the North Georgia Annual Conference the year that Emory died he preached at night a notable sermon on suffering. "I have never witnessed such spiritual demonstration at a Conference in all my preacher life of forty-seven years," wrote an old preacher.<sup>17</sup>

Writing to his wife of that occasion, Candler said, "That night I

<sup>15</sup> June, 1898, p. 366.

<sup>16</sup> Personal letter.

<sup>17</sup> Elam Franklin Dempsey, *Atticus Green Haygood*, p. 380.



preached. There was not standing room; and before I closed, shouting began, and then such a baptism of the Spirit fell upon the great company as I've never seen it before."

The death of his mother in 1897 brought him poignant grief again. On her seventy-sixth birthday he had written her:

I thank God he has spared you to us so long and trust he may leave you with us yet many years. . . .

I shall never be old enough and strong enough to do without you and but for laying upon your dear old heart another sorrow I could wish I might outrun and beat you home. If I could go ahead of you, I know in the course of nature you would overtake me soon. But if you leave me first, who shall tell what stormy seas I may have to sail before I find you again? How ill I should endure a storm with you gone away, when I have never known a sorrow which you did not help me bear since the days of my childish losses to these years of shadow when I have been burying my children out of sight! <sup>18</sup>

Later at a funeral, as he sought to comfort a bereaved family, he spoke of her death.

One night, while preaching in a middle-Georgia town, a telegram was handed me in the pulpit saying that my mother was dying and calling me to her side. The service was hastily closed, and I went to the railway station. All night I rode sleepless praying, "O Lord, leave her to me a little while longer." When about dawn I reached her bedside, she was unconscious and did not recognize me. Holding her wasted hands in mine, I knelt and prayed yet more earnestly, "Lord, spare her for a few more years, and then I can give her up." . . . But the good Father was more loving than my selfish prayers. He would not permit my grief-laden prayer to close the gates of pearl against the weary old pilgrim who tarried in the earth seventy-seven years. Now I have come to feel that I am thankful that He would not hear me. Yet I long to have back what I would not retake. <sup>19</sup>

Had his mother lived one more year, she would have known the gratification of seeing her preacher boy elected a bishop of her church.

<sup>18</sup> Candler letters.

<sup>19</sup> Manuscript, Emory University library.

## *Episcopacy: The War Claim*

THE General Conference of the Methodist Episcopal Church, South, was to meet in Baltimore in May, 1898. When the first ballot for delegates to that conference was taken by the North Georgia Conference, Warren A. Candler received 207 out of 217 votes cast, "the highest number of votes ever received by a delegate to the General Conference."

An important feature of the forthcoming session, it was expected, would be the election of one or more bishops. Thoughts for that high office had been turning toward Candler for some time. A friend conspicuous in the life of the church wrote him in 1893: "I have talked with a great many representative men in Arkansas, Texas, Tennessee, and elsewhere, men who represent the Church. It is the opinion of all that you will be called to the bishopric next General Conference." Confirmatory expressions of the same probability came from other directions. Had there been an election of bishops in 1894, it is certain that he would have been among those most favorably considered.

His popularity as a choice for the office grew from 1894 to 1898. Bishop Fitzgerald wrote in June, 1896, an insistent letter urging him to accept the position of Sunday school editor, to which he had been unanimously elected. A telegram, undated but probably about the same period, conveyed similar information: "Voice of the Church and opinion of Board that you be Secretary of Education. I urge acceptance. Chas. B. Galloway."

Candler disclaimed the desire for episcopal responsibility as the General Conference of 1898 approached. One of the foremost educators of the church, and later one of its bishops, assured him some months be-

fore the conference that he personally desired to see him elected to the episcopacy: "Not for your sake. . . . I am moved by my love of the Church. I trust that you will at no time express any opinion of distaste to the bishopric." To this letter Candler replied:

I answer frankly. I have no desire for this office. I pray that my path for the rest of my life's journey may be away from rather than in the direction of publicity. I cannot believe that such weighty responsibilities can minister to peace and comfort, and I am afraid of them. I hope therefore the eyes of the Church will turn upon some other man. . . . I cannot even agree to undertake such a task. I only agree in May, as now, to do my duty as it may be made to appear through God's providence and God's Church.

While the General Conference was in session, a phase of the presiding eldership, an ominous subject for anybody wishing popular favor, was under consideration, and feeling was aroused. One of Candler's fellow North Georgia delegates said that notes came to Candler from all over the conference, insisting that he take no part in the debate, as they did not wish to see him jeopardize his chances for the episcopacy. He disregarded these well-meant warnings and made, on the authority of this same delegate, one of the most telling arguments presented.

The General Conference had decided to elect two bishops. The first ballot read: total votes cast, 253; necessary to elect, 127—E. E. Hoss, 102; H. C. Morrison, 101; W. A. Candler, 100. The next highest received only 42 votes. The second ballot was taken: total votes cast, 255; necessary to a choice, 128—W. A. Candler, 148; H. C. Morrison, 140; E. E. Hoss, 129. An unusual situation had come about; three men had been elected bishops when only two had been ordered. A long discussion ensued, but in the end Candler and Morrison were declared elected.

The news that Candler had been elected bishop gave great satisfaction to his friends generally over Georgia; but, on the part of a goodly number, it was alloyed with concern for Emory. "Emory mourns her loss but congratulates the Church," wired a trustee. Oxford and the student body were jubilant, but the satisfaction of some was tinged with apprehension. "It is with tearful eyes, sorrowful heart and yet rejoicing spirit," felicitated the wife of one of the faculty. "May God have mercy upon us here at old Emory." "I cannot tell you the demonstration all over Oxford," wrote Mrs. Candler. "As the news flies from one house to another, you can hear the boys yelling; and then, when they come to congratulate me, they come crying."



His return to Oxford was a triumph. One old student remembers: "We made great preparation to meet him as a student body. . . . He made a speech, one of the best I ever heard him make. . . . It abounded in good common sense, philosophy, humor, and pathos." Another student added this aspect: "I drove the carriage to the station when he came back a bishop of the Church. I was one of those who took the gray horses out of the harness and was one of those three hundred proud students who pulled the carriage to his home"—more than a mile.

CANDLER'S entry into the episcopacy synchronized with a time of acute disturbance throughout his church. So intense was the controversy over what was called the war claim that even the cool heads in the church feared disruption of the denomination. As the debate was coming to focus, Bishop Galloway wrote Candler in January, 1902:

I tell you, my dear brother, we are in peril as a Church. . . . The diverse elements in the approaching General Conference will not get together, I fear. . . . We will be left hopelessly divided unless some genuine statesmanship is displayed.

Writing to Candler again nearly four years later he expressed his opinion of the part he had taken in solving the turbulent situation: "Your conspicuous service in saving our Church from a schism four years ago showed you to be a providential man."

The war claim arose as follows: The Publishing House of the Methodist Episcopal Church, South, in Nashville had been seized by the United States Army in 1863 and occupied for about two years, "much of it destroyed; all of it damaged." Gentlemen of the highest reputation for intelligence and integrity and with firsthand knowledge of the facts estimated soon after the war that the loss reached \$458,400. Claims for reimbursement, "favorably reported on at least six times by committees in Congress," had been urged by the church without success over a period of twenty-five or thirty years.

The Book Committee, officially charged with responsibility for the publishing interests of the church, made a contract in 1895 with Major Edward B. Stahlman, resident of Nashville and an official member of the Methodist Church, South, to press this claim in Congress. It was stipulated to him most explicitly and most positively by the Book Committee, at the time the contract was made, that the church would prefer to lose the claim rather than to have its honor compromised even in the

slightest measure to win the damage.<sup>1</sup> Stahlman was to pay all expenses incurred while prosecuting this claim and was to receive no remuneration unless he was successful, in which event he was to receive 35 per cent of the amount recovered.

The Book Committee conducted negotiations with Congress through the book agents, Barbee and Smith. A bill to allow the church \$288,000 had been introduced in the Senate, and Senators Pasco and Bate were sponsoring it for the church. Senator Pasco, as the bill approached the vote, inquired of the agents whether Stahlman was to receive 40 per cent of the grant, as was being reported with hostile intent toward the bill. The agents telegraphed Senator Pasco: "Statement is untrue, and you are hereby authorized to deny." The agents within a short period followed this disclaimer with a second telegram to Pasco, referring him to Stahlman for further information; and at the same time they telegraphed Stahlman to call on Pasco. Stahlman reported that he did go to see Pasco and that Pasco said he had all the information he needed.

Senator Bate, associated with Senator Pasco in behalf of the church, telegraphed the agents to know if Stahlman was to receive "forty per cent or any other fee. . . . If statement is true, it will endanger the bill." The telegram from Bate reached the agents the same day they had sent their telegrams to Pasco. The agents replied to Bate, repeating the first telegram to Pasco.

While this claim was under consideration in the Senate, definite information was asked as to whether any fee was to be paid to any representative of the church; and Pasco and Bate, on the basis of the telegrams received from the agents, gave assurance to the Senate that no fee whatever was to be paid to anybody. The Senate, acting on this information, passed the bill without proviso, voting the church \$288,000 in discharge of its claim of long standing.

When later it became generally known that Stahlman had received \$100,800 of the money voted the church, the Senate felt a sense of outrage. With some exceptions the Senators did not question the justice of the claim, did not repent of voting the money to the church, did not impugn the integrity of the church. The Senate however did hotly resent what it interpreted as the willful deception of the book agents and let it be known that, if it had been conversant with the facts about the fee, it would never have voted the claim without itself fixing the remuneration the attorney should receive. At a later time the Senate

<sup>1</sup> *Christian Advocate*, July 7, 1898, p. 4.

made searching and thoroughgoing investigation of the conduct of the agents while the claim was pending; and, as a result of that investigation, its conviction that the agents had willfully deceived them was confirmed and even strengthened.

In the meantime the General Conference of 1898 was approaching. That the conference might have the facts, the Book Committee directed the book agents to prepare an exhaustive report of every feature of the entire transaction. Printed in pamphlet form, this report was put in the hands of the General Conference on the first day of its session. When the Committee on Publishing Interests, composed of one member from each of the forty-seven annual conferences, had been appointed by the General Conference and had organized, it faced a demand from the book agents that it probe every detail of their conduct with reference to the war claim. With what appeared to be commendable thoroughness the committee pressed the investigation, studied the documents, examined and cross-examined witnesses, including the agents, weighed the evidence, and wrote its conclusions: "... Fourth, That our Book Committee and Book Agents are not responsible for the misunderstanding that existed in the minds of Senators upon the passage of the bill granting our claim."<sup>2</sup>

When the election of book agents was reached by the General Conference, Barbee was re-elected on the first ballot by a large majority, and Smith received an almost unanimous vote.

A wave of intensified indignation swept the church following the adjournment of the General Conference. The membership generally felt that the good name of the church had been tarnished by the proceedings concerning the war claim and that the General Conference had done nothing effectively to cleanse it of stain, that the General Conference had not asserted the integrity of the church in a way that commanded respect, that its failure to proclaim and vindicate the spotless rectitude of the church justly exposed it to share the censure being visited on the agents. The bishops also came in for criticism: "The rank and file are now blaming the College of Bishops. It was openly talked . . . that the strange inaction of the General Conference was due to the Bishops."

Bishop Candler received his share of blame, but he refused to accept responsibility. To a reproachful friend he wrote:

<sup>2</sup> "Report of Book Committee," *Christian Advocate*, July 7, 1898, pp. 4, 15; Fifty-fifth Congress, second session, Vol. VIII, Report No. 1416, p. iii, also pp. 1-149.



I must deny "attempting to smother the Publishing House affair" at Baltimore. On the contrary I was for correcting any and all wrong; and even after I was assured the whole thing was satisfactorily explained, I spoke to some members of the Committee on Publishing Interests, in all my talk taking the position that no wrong should be condoned.

Another faultfinding friend wrote:

As one who admires and loves you for your own sake and for being a Georgian, I think it is due you from me to tell you that *you* are being quoted as helping to "cover up" the scandal.

And to him Candler replied a bit more vigorously:

In the closeness of personal friendship I had given you inside facts to the verge of violating confidences, and these facts showed me blameless. . . . In dealing with this Publishing House matter I have tried to act in the fear of God and in absolute loyalty to the Church. Some of the very things you intimate I ought to have done and things would have been different, I have done. It is not proper for me to go into details. You know enough facts to assure you I have wanted neither fidelity nor courage. . . . It is a very easy thing for a man not charged with the handling of a difficult matter to say what he would have done and how gloriously the things would have worked out under his treatment. But it is a vastly different thing to work it out.

The General Conference of 1898 had appointed a new Book Committee; and as soon as it was ready to function, the book agents demanded of it an investigation of their handling of the war claim. The Book Committee felt its responsibility to the church, gave consideration to every phase of the inflamed situation, and in a statement of the whole transaction from its inception, exonerated the agents from all intent to deceive.

The bishops, following this statement, sent a message to the Senate:

While reaffirming the justice of our claim, payment of which has been sought twenty-five years, we insist that the Church cannot afford to accept it as a gratuity or upon conditions that would reflect upon its honor. Inasmuch therefore as some Senators have affirmed on the floor of the Senate that they were induced to support the claim by misleading statements on the part of the representatives of the Church—statements, however, which did not affect the merits of our claim—we hereby give this assurance: that if the Senate by affirmative action declares that the passage of the bill was due to such misleading statements, we will take proper steps to have the entire amount returned to the government.<sup>3</sup>

<sup>3</sup> *Christian Advocate*, July 7, 1898, pp. 4, 15.



Neither of these statements appeased the church. Indignation still burned furiously. An editorial in the *Christian Advocate* expressed amazement at the wrath directed toward the Book Committee; it was assailed "with epithets that would find a fit application only to common thieves." A pastor in a letter to Bishop Candler insisted: "Please *do* something. You have no conception of the feeling that waxes stronger every day. Men talk to me and say what you Bishops never hear." A layman said to his district conference: "The elements of disintegration are here; and if the Bishops and Book Committee do not speedily set this matter right, Congregational Methodism will take the place of the present episcopal form of government."

During these troubled weeks and months Candler's correspondence reflected his attitude and backed up his disclaimer of responsibility for the course taken by the General Conference of 1898. In a letter to Stahlman he said that the questions of the Senators should have received a straightforward answer or an equally straightforward refusal to answer. He believed that the agents should resign, contended that their resignation would help materially toward finding a solution of the issue, and exerted his influence to bring this end to pass. So hostile to his father did a son of Barbee consider Candler's movements that he wrote Candler a stinging arraignment.

Nevertheless criticism of Candler continued, so intense was the attitude of the church. "In many ways I have tried to hold this agitation down," he wrote, "and my desk is covered with letters censuring me for 'helping' to 'cover up,' as is charged, the crimes of Barbee and Smith." And the turmoil was not quieted when the Book Committee reported the next year that the Tennessee Conference, of which Barbee was a member, after a prolonged debate passed his character without a dissenting vote and further declared that

no less than four regularly constituted tribunals, being all the tribunals to which the Church had given jurisdiction over the acts or the moral character of Doctor Barbee, had unanimously held that he was not guilty of misconduct in office.<sup>4</sup>

While this heated agitation was going on throughout the church, Bishop Candler's correspondence with his colleagues reflected a like state of mind on their part:

<sup>4</sup> *Ibid.*, p. 15.

The excitement is increasing and will continue to do so. (July, 1898.)

The whole thing distresses and depresses me, but we cannot afford to be stampeded into a course that will generate more trouble than a generation can cure. (August, 1898.)

Letters are pouring in on me by well-nigh every mail reporting divisions and discussions all through the Church. (January, 1899.)

My mail is getting to be a terror to me. (February, 1899.)

This thing [a particular proposal by one of the bishops] may mean a divided episcopacy and a disturbed, if not a disrupted, Church. (May, 1899.)

The feeling here [Nashville] is intense. (May, 1899.)

A welter of demands and proffered solutions filled the air: the book agents should resign; the Book Committee should resign or be displaced, because it did not induce the agents to resign, or else remove them; a special session of the General Conference should be called; the money should be returned. Officials of high and low degree felt around feverishly for the answer to the vexed situation and came back empty-handed. The bishops were hopelessly and almost evenly divided among themselves, and were unable to offer acceptable guidance in this excited hour. No bishop was more concerned and none was more actively canvassing possible answers than Bishop Candler. Some of the older bishops thought his manifest concern for the honor of the church was a bit inflamed and with something of a superiority complex pointed to his episcopal youth.

Seldom, if ever, in the history of the Church has any incident held a wider or more distracting interest. For four years the discussion went on. It was uppermost in official Church meetings, and became a general topic of private conversation.<sup>5</sup>

But resentment did not exhaust its rage during the quadrennium, and there was a feeling of apprehension over the church as the General Conference of 1902 approached.

Referring to the assurance given the Senate by the bishops, the Episcopal Address of 1902 quoted from the reply of the Senate and commented: "The Senate having then declared that the United States sustained no injury in the passage of the bill and declined to take any

<sup>5</sup> Horace M. Du Bose, *Life and Memories of Rev. J. D. Barbee*, p. 178.

further action in the matter, we have no occasion to make further recommendations to that body." The address disclaimed official responsibility to deal with the agents but deplored "any language used by the Book Agents that has been an occasion of deep humiliation and action among the ministers and laymen of our beloved Church." When the end of the address was reached, the presiding bishop said:

The Address just read makes special reference to a letter addressed to one of the Bishops which appertains to the action of Bishops in the matter and ought to be read in connection with the Address and handed into the committee to which it shall be referred as an appendix. I will ask Bishop Candler to read the paper to the General Conference.<sup>6</sup>

Bishop Candler introduced the reading:

It is perhaps proper that I preface the reading of the paper with a statement in reference to its origin and history. It occurred to me some weeks ago that it was of vast importance that we should have an interpretation of the final action of the Senate touching what is known as the War Claim of the Publishing House, an interpretation of it that will put the matter beyond all reasonable doubt. Accordingly I addressed a letter to the Honorable A. S. Clay, an honored member of our Church in the town of Marietta, Georgia, . . . a member of the committee upon whose recommendation the bill was passed and of the committee that conducted the investigation touching the method of alleged wrong practiced by the representatives of the claimants, pending its consideration in the Senate. I asked Mr. Clay to give me his interpretation of that action and to request of other Senators to whom he might feel free to speak of the matter . . . their interpretation. In response to that letter to Mr. Clay, the two Senators from Georgia, Honorable A. O. Bacon and Honorable A. S. Clay, wrote me:

"... We understand the inquiry to be whether, in our opinion, the Church is under any obligation to tender the repayment to the Government of the United States of the amount which was paid to the representatives of the Church under that Act. We have no hesitation in saying that, in our opinion, there is no such obligation and that such tender of repayment is not required by any consideration of propriety. . . . From our personal knowledge of what occurred at the time of the consideration and the passage of the bill we are enabled to say that no Senator who voted in favor of the bill thereafter expressed dissatisfaction because of any act by the Church in securing its passage. . . . This statement of our personal recollection is entirely borne out by the report of the Committee of the Senate, made after full examination, and unanimously approved by the Senate in the adoption of the resolu-

<sup>6</sup> *Daily Advocate*, May 8, 1902, pp. 7-8.



tions which were subsequently recommended by the Committee. . . . We quote the following from the same. . . . In conclusion, the Committee deem it proper to state that no censure should rest upon the Methodist Episcopal Church, South, for the acts of its Book Agents. The Church has been injured by the misconduct of its Agents but for such misconduct it is held entirely blameless. . . .

"The report of the Committee and the resolution, both adopted by the Senate, in explicit terms exonerated the Church from all blame or ground of criticism for anything which occurred in connection with the passage of the bill and is a clear expression of opinion that there is no obligation on the Church to repay the money to the Government or to make further offer to do so."<sup>7</sup>

There were only fifty-four Senators in office in 1902 who were Senators in 1898 when the money was voted to the church. Of these fifty-four, forty-eight signed this statement. Of the Senators in 1902 who were not in the Senate in 1898 when the measure was passed, thirty-two signed the statement. At this time there were only eighty-eight members of the Senate, Delaware not being represented; and of the eighty-eight members in 1902, eighty signed the statement.

The letter to Bishop Candler did not fully appease the General Conference. As the heated discussion continued from day to day, he recorded his impressions, anxieties, resentments, hopes, and prayers in letters to Mrs. Candler. He revealed his attitude toward the actors—sometimes appreciative, much more frequently caustic. He gave, at the same time, a side light upon himself.

May 8: One day of the session has gone by with enough indications of wrong-headedness to give grave apprehension of a stormy session. I pray God to save his Church from unreasonable and foolish men.

May 14: This is the seventh day of the Conference, and as yet little has been done. The War Claim bobs up to the delay of business every day. This is done by foolish men who are never tired of hearing themselves talk.

May 15: Here the burdens are intolerable. If extreme men had not talked so much, by this time the Publishing House matter would have been settled. . . . I am heartsick. Folly and sin ruin fairest interests. . . . Today I preside for the first time, and I dread it. God help me! God save his Church!

May 21: Another day has passed, and the Conference still worries over the War Claim. . . . I am weary to nausea and feel like coming home and keeping silence forever on public matters. Fools and talkers ruin mankind nearly as truly as do rogues and rascals.

<sup>7</sup> Letters from Senators Bacon and Clay, with signatures of confirming Senators (in the Candler letters).

His statement on another occasion vividly described his exasperation at this time: "In the days of Balaam when the ass spoke it was a miracle. Today if the asses don't speak it's a miracle."

THE COMMITTEE on publishing interests, to which various matters touching this controversy, including that letter, were referred, concluded its report with the resolution:

That, inasmuch as the Senate, after receiving the conditional proposition of the Bishops above referred to, by official action discouraged the return of the money, and since eighty of the present members of the Senate have recently signed a paper addressed to Bishop Candler further discouraging and advising against any effort upon the part of the Church to refund the money; and furthermore, since the Senate has officially declared that the Church is absolutely blameless in the whole transaction, we recommend that this be and is hereby a final and definite settlement of the whole matter.<sup>8</sup>

The minority report of this committee asserted that the agents did the church an injustice, stating that "they did not properly represent the church and were not its exponents of the ethical questions involved." It also refused to exonerate the book agents from blame and recommended the return of the money to the government. The report was tabled by a vote of 150 to 110.

A substitute resolution was offered which made a definite reference to the letter to Bishop Candler, which repudiated every misrepresentation, intentional or otherwise, whether it did or did not "affect the vote of any Senator or Representative," and which finally declared:

That we endorse the purpose of our Bishops in their communications to the United States Senate and do hereby ratify and confirm their conditional tender of the money and make their action the act of this General Conference and declarative of the mind of the Church and that this action be entered on the Journal of the General Conference as the final disposition of the whole matter.<sup>9</sup>

This substitute was adopted.

The final action of the General Conference would not have pleased the Senate. In a letter to Bishop Candler, under date of April 22, 1902, Senator Bacon indicated the "practically unanimous" sentiment among the Senators "that the Church should deal in the most pro-

<sup>8</sup> *Daily Advocate*, May 19, 1902, p. 5.

<sup>9</sup> *Ibid.*

nounced and effective manner possible" with the agents. "Only in this way, in the opinion of the Senators, can the Church thoroughly free itself from all responsibility for the things which were improperly done by the agents." He expressed the opinion that "except for the belief that such would be the action of the Church, a great many, if not a majority, of the Senators would have declined to sign the paper," and that they wished their views to be made known to him.

When the General Conference came to vote for agents, Barbee was not re-elected; and it was not until the third ballot that Smith was re-elected, and then by a narrow margin.

Beyond the bounds of the General Conference the Candler letter had a quieting influence.

Your letter from the Senate satisfied me that the money should be retained—a ground that I could not occupy heretofore.

I congratulate you on that letter from the eighty. It was wisely done.

The consensus of opinion is that you have wonderfully relieved the situation on the War Claim. The thanks of the Church are due you.

But it was not all praise. Criticism of his course during the quadrennium and at this General Conference had been sufficiently general and severe to have probably caused him to talk of resigning, if his resignation because of another grievance had not already been written out and given to Bishop Galloway. When censure became harsh, he often talked of laying down whatever responsibility he was carrying at the time. It might be said that it almost became a habit with him. An episcopal correspondent twitted him, "We have not yet received your annual resignation." Years before Bishop Haygood had said of him: "The only flaw in the boy is he is like a fine-blooded horse—has a thin skin and lots of mettle. He can't take the whip." One of his staunchest supporters among the trustees wrote him when he was talking of resigning the presidency of Emory: "You are brave but lack one good quality of a soldier—to be able to lie down and be shelled." His pathway through life would have been much smoother had he been of kindred spirit with Bishop Duncan: "I am sorry that anyone is censuring the bishops, but I am used to that. I have been so misrepresented, to put it mildly, . . . that I am a thorough pachyderm." But that frame of mind was foreign to Candler, and he does not appear to have set himself to acquire it. He never did learn "to take it" gracefully.



## *Episcopacy: Home Conferences*

**B**OTH the North and South Georgia Conference delegates to the General Conference requested Bishop Candler to make his residence in Georgia. He assured them of his high appreciation and added that such location would be his choice as long as it accorded with his duties to the church.

The board of trustees of Emory College hoped that he would make his home in Oxford; Augusta sought to entice him; permission was asked to raise money to build him a home at such place in Georgia as he might elect. For a while he continued to live at Oxford; and then, fearing that he could not keep his hands off the college, he moved to Atlanta. So far as appears, he never seriously considered living elsewhere except under two conditions: concern for the health of Mrs. Candler and, at one time, beckoning opportunities in the Southwest:

Notwithstanding my love for dear old Georgia, I should like to live here and take a hand in our work on behalf of the two greatest republics as they touch each other in the mighty West. If Providence did not bind me to Georgia by obligations which I cannot justly disregard, I would take up my residence here.<sup>1</sup>

A *New Orleans Advocate* writer thought it illogical that he should live elsewhere than in Georgia:

The Methodists and citizens of Opelika, Alabama, have invited Bishop Candler to make his home in that city and have promised him a residence free of cost. . . . The thing is unthinkable. Why, he is the foremost citizen of the commonwealth and the Goober State's proudest possession. Why

<sup>1</sup> *Wesleyan Christian Advocate*, Feb. 19, 1903, p. 2.

didn't the Alabamians just invite the Georgians to bring their State capitol to Opelika? Such an invitation would scarcely have been more immodest than the one they have issued to the great leader of Georgia Methodism.<sup>2</sup>

In the early days of his episcopacy there was no approach to an area system, and it was customary that a bishop's assignments would vary from year to year, sometimes being completely changed. The place of residence of the bishop under those conditions was not a matter about which the church concerned itself.

The settlement of the family of a Methodist bishop after his election and ordination is a most serious matter, both to him and to them. He is "a general superintendent," not a diocesan overseer; and the discharge of his duties requires long journeys and protracted absences. Regard for his efficiency in the work, apart from any consideration for his or their pleasure, makes it best for him to place wife and children where he can leave them in greatest safety and with least anxiety to himself. . . . A Methodist bishop loses almost all local influence, without securing any compensating gain to the Church, when he severs his connection with the people to whom he is bound by the enduring bonds of long and loving associations and shifts his residence with every change of his episcopal district.<sup>3</sup>

Bishop Candler in this passage spoke his own mind while indicating the attitude of Bishop Galloway. So tenaciously did he hold these views that in 1914, when the General Conference determined to fix the residences of the bishops, he wrote out his resignation as a general superintendent:

I find myself unable to conform to the action of the General Conference with reference to fixing the residences of the bishops, and I am unwilling to make a mere pretence of obeying an order which I know full well cannot be done as the Conference intends. . . . There is, therefore, no course open to me but to offer my resignation as one of your general superintendents and ask the immediate acceptance of the same.

The resignation seems not to have reached the conference—for what reason does not appear—and he continued for the remainder of his life to choose his own residence.

Candler's first episcopal district contained six conferences: Denver, Western, Missouri, Southwest Missouri, St. Louis, and Florida. He estimated that this round of conferences would keep him away from home

<sup>2</sup> From a family scrapbook.

<sup>3</sup> Warren A. Candler, *Bishop Charles Betts Galloway*, pp. 73-75.

for two months; and, in view of that prolonged absence, he wrote Mrs. Candler, "Already I am sorry I am a bishop." Such sentiment ran as a refrain through his letters home for the remainder of his life. And it was no pretense. He was a great lover, and the romance of his first meeting with Miss Curtright never faded for him. "Younger or older, you are and ever will be the idol of my heart" was his constant attitude. On the twenty-sixth anniversary of their marriage he wrote her, "I could not live in any world without you and be content." His niece, who lived next door to him for the last few years of his life, said that "his devotion to Aunt Nett was one of the most beautiful things about his character."

Then, as the children joined them, there was manifest toward them an almost unbelievable strength and tenderness of devotion. His expressions of affection seemed extravagant, while yet giving the impression of reality. And that same love expanded to make place for the eleven grandchildren. "You are all locked up in my heart," he said, "and I've thrown away the key so that you can never get out. Just cuddle up now and stay there and keep warm."

With a love like that for those dear to him it was a constant hardship to be away from home as much as his episcopal obligations demanded.

Absence from you and the children is the pain of my life.

I am saddened when I think I must wander thus the rest of my life.

I count the hours till I start back home as an eager boy calculates for the coming of Christmas.

You ask what I want for Christmas. I want to get home. That is good enough present for me.

Yet he did not allow his longing to curtail his fidelity.

This will protract my stay in Cuba through at least a week longer than I anticipated. This I regret, for I am anxious to be at home; but it seems necessary, and I must have regard to duty rather than to my own comfort and desires.

Thirty-five other assignments he received, for he was an effective bishop for thirty-six years. He presided over at least 152 conferences, an average of four and one fourth a year. The exact number is difficult to determine because, after assignment, conferences were sometimes shifted from one bishop to another. He was ready to answer the call of a colleague for whatever reason relief was sought. One year he held ten conferences; in 1905-6, nine; in 1909-10, eight; over fourteen conferences



he presided only once; over South Georgia and Florida, nine times; over Louisiana, eight; over North Georgia, seven; over Baltimore and Upper South Carolina, six. To the Mexican work he was assigned six times; to Cuba, twenty times; to the Orient, only once.

Concerning his first assignment to the Georgia Conferences he wrote:

Not without misgivings, and yet with eager desire to meet with the comrades and friends of other years, I came by appointment of the Bishops to hold the Georgia Conferences.

I was a member of the North Georgia Conference for twenty-three years, and in the discharge of my duties as president of Emory College I attended so often the sessions of the South Georgia Conference I came to feel myself a sort of honorary member of that body also. Among the members of both Conferences are many who were my schoolmates at Emory in the seventies. On the rolls are the names of about eighty preachers whom I taught at Emory during the ten years I was engaged there. Not a few of the older men blessed with their presence the home of my childhood—among them that dear old one-armed Confederate, Robert R. Johnston, who baptized me and received me into the Church in 1869. All of every age and class had been good to me from youth to middle age. Where else could I find so many friends? Where so many men that love me and where so many whom I love? The future holds for me none more loving or beloved.

These tender ties were at once the comfort and anxiety of my coming. How could I undertake to preside over these men and appoint them to their work for another year? To send many of them to hard charges was a trial. To know none of them according to the flesh in official dealing with them was not easy.

Yet their goodness which had never failed me in all the years ago made my task less difficult than I apprehended.<sup>4</sup>

The *Wesleyan Christian Advocate* commented editorially on his presidency of the North Georgia Conference:

Georgia preachers have heard Bishop Candler often and are always glad to hear him, but some idea of the impression the sermon made may be gathered when it is reported that several preachers said in our hearing "that is the best sermon I have ever heard from him."<sup>5</sup>

And on his presidency of the South Georgia Conference:

From the chair the Bishop has done some rare talking. Wit, humor, pathos and great utterances have marked these expressions such as I have never

<sup>4</sup> *Wesleyan Christian Advocate*, Jan. 1, 1903, p. 3.

<sup>5</sup> *Ibid.*, Nov. 26, 1902, p. 1.

heard from any other man. One listens in amazement that his fund of wit and his utterances of great truth seem so inexhaustible. Nothing that looks to the good of the Church and the uplift of man escapes him.<sup>6</sup>

The secular press, as various clippings reveal, gave its impressions of the man and his work as he made the rounds of his conferences:

The Bishop . . . is a man in a hundred for the task. . . . He is the best of all combinations for a presiding officer. . . . He has the wit and humor to control without irascibility. He rides the billows of debate with a clear head and a steady hand at the rudder. Always he guides and directs and constructs. . . . Bishop Candler frequently arouses heat. When the blaze is at its height, the Irish in him comes to the surface, and the fire is quelled with a short and witty burst. When the laughter has died away, the ship is sailing in a fair wind, and the Bishop is at the helm. In appearance there is nothing of the ascetic about the Bishop. He is short, bulky, and only about five feet and five inches, but he has the body and head of a giant. He looks the man, and it fits. The Bishop's eyes have the changeful moods that are usual among men in whom strength and ability are set to humor. At times they are cold and penetrating. Again they flash until the grey is like blue fire. Again they gleam through the inner waters of laughter. . . . The Bishop is one of those men made to charm, . . . in person easy and magnetic. . . . While he takes high rank as an orator, it is as an executive . . . that he is unsurpassed.

The church press also commented:

As a presiding officer he has few equals.

His humor is irresistible.

Bishop Candler's presence is in itself a guarantee that the session will not have a dull hour.

He has an individuality peculiarly his own. It would be hard to find a more striking personality.

He is an ecclesiastical statesman of wide and rare vision.

I have never listened to an address of the kind [to the class for admission into full connection] that surpassed it in the scope of its thought, the plainness of its speech, the directness of its point, the humor of its illustrations, and the aptness of its subject matter.

In the social circle he is inimitable.

His inexhaustible fund of stories, his ready command of many dialects, and his brotherly spirit mark him as a princely guest in the home.

Once an officious brother broke in several times during the first day of a conference to indicate what should be done next. With more

<sup>6</sup> *Ibid.*, Dec. 10, 1902, p. 1.

or less patience—probably less, since patience was never one of his cardinal virtues—Bishop Candler allowed things to take their course the first day; but when the brother started the same tactics the second day, he flashed back, “My brother, it would surprise you to know how much I know about running a Conference.”

A motion was made at another time. The Bishop rapped for attention and said, “This is a motion to appoint a committee on memoirs, and you’d better pay attention. Some of you will soon be in the hands of that committee, for you will talk yourselves to death.”

A pastor once made a glowing report, not minimizing his own part in the great achievements and forecasting “still greater works for the glory of God if the work is not disturbed in personnel.”

Finally the Bishop spoke, “Yes, I know you have had a good year, and I am glad. But let me suggest that you needn’t worry too much about the future, about the indispensable quality of any worker in the vineyard. Just remember this: the Lord needs every man—but he doesn’t need him *much*.”

Beyond the borders of Southern Methodism he also aroused interest. A writer in the *New York Christian Advocate* commented:

But in the whole College of Bishops there is no superior to Warren A. Candler, the most interesting creature in the South and the most versatile platform man among us. He is one of the boldest of men, courageous beyond the fringe of the garment of policy, for principle only actuates his service to and in the Church which he so signally honors and of which he, in our judgment, is to be the Moses of the coming generation. The College of Bishops does not hesitate to give him many problems to untie, knowing full well he will master the most intricate problem with the determination and decision of a Napoleon.

A correspondent of *Zion’s Herald*, reporting the General Conference of 1914, had this to say of Bishop Candler:

Bishop Candler is the most striking personality of the Church, South—short, stocky, square-jawed, active, pugnacious in physical appearance; he is the wittiest, funniest, most tremendously serious, most splendidly passionate, almost and at times altogether, exasperating advocate of the Old South to be found in Southern Methodism. Yet with it all, he is so alert, frank, and at times broad and genial that one is tempted to hug him and fight him at the same time. In fact, the two processes go together with Candler. You can hardly conceive of any other sort of friendship with such a warm-hearted



and aggressive personality. . . . I have said that Candler is the biggest personality here.<sup>7</sup>

Bishop Candler was a man of parts, and he knew it. To have pretended otherwise would have been sheer hypocrisy. But he did not approach his annual conferences with a jaunty sense of sufficiency; neither did he look back upon their finished work with a bland feeling of complacency. "I am a sorry bishop," he wrote Mrs. Candler in 1900. "I have wished a thousand times this work were in hands more capable of doing it." He referred gratefully to a letter from Bishop Galloway: "He knows I am disappointed with myself, and the dear fellow tries to comfort me." A letter from Bishop Wilson had the same background: "I never knew a man who did not make mistakes. You will make fewer of them as you become accustomed to the work."

THE PLACING of pastors is the supreme, as well as the hardest and most revealing, duty of a bishop. Here Candler's knowledge of situations, his judgment of men, his aptitude in fitting preachers to places were made manifest. Here also his fairness, his determination to "know no man after the flesh," his resolve to subordinate all favoritism, every bias which might warp square dealing, either with pastors or pastorates, were put to acid tests. The measure in which Candler did or did not meet these tests is a matter of history; it entered into the appraisal of him as a bishop. Beyond controversy he had pronounced predilections—prejudices, many persons called them—and he was sometimes influenced both ways by this bent. But his determined purpose to be just—though at times this purpose may have been deflected—was noted by those who worked with him in the bishop's cabinet, and especially manifest was his purpose to be fair to those whom he did not like and to those also who, he knew, did not like him. And there were not a few such. A man of his temperament arouses as strong opposition as he inspires intense loyalty.

He felt a painful sense of inadequacy for this phase of his work. "Every year I find I have less sense about making appointments," he declared after more than ten years of experience. At no point did his responsibilities press more heavily upon him. "The making of the appointments is affecting me," he said. "This work nearly runs me crazy."

It was not within the range of possibility to make the appointments without inflicting hardships upon somebody, and he shrank from paining

<sup>7</sup> Quoted by *Wesleyan Christian Advocate*, June 5, 1914, pp. 6-7.

his brethren and, even more, from afflicting their wives and children. "It is not appointing *men* that causes me so much anxiety—it is appointing the women and the children. . . . To move these mothers, sometimes in feeble health, and the children with the springtime of school days flying by—that oftentimes tears my heart." It was equally impossible to make the appointments without hurting some churches, and he could not think of the disappointed people and the arrested work of God with equanimity. He became a bit impatient as he meditated on the necessity of so much harmful moving: "Some good men have sorry wives, and some good women have sorry husbands. And so they must be always moving and hindering little children and damaging the church."

But since he had accepted the responsibility, he would not shirk its obligations. "I shall have to revolutionize the Conference in the appointments," he wrote Mrs. Candler. "They have gained nothing in five years, and there is a fossilized eldership the cause of it all. May God help me with this hard task." It may have been in this connection that it was written, "One year ago, when Bishop Candler's appointments were announced, the character of the changes took away the breath of some of the preachers."

The expectation of criticism, for which he had no relish, did not deter him. "The Conference has adjourned. . . . I have done some things that needed doing. I shall be censured, but I cannot help it. . . . God be with me," he wrote to Mrs. Candler. "It will be easier for the man who comes next year," he sometimes felt.

It was in keeping with the tenor of his life that he should have made careful preparation for a work that he evaluated as highly as the stationing of the preachers. The presiding elder was not representative who said, "I often found, as did other presiding elders, that he knew my men better than I did." Similarly no generalization would be justified from his words to a disgruntled preacher:

The only time I ever had to make your appointment I did it with the greatest care and did the best I could for you. With your record as revealed in the General Minutes I am now and was acquainted when I made your appointment. I enclose a copy made from my notes. [A record of gain or loss in membership was enclosed which began with 1874 and continued year by year through 1910.] It appears that in thirty-six years you have had twenty-seven appointments and have held membership in seven Conferences. The total losses under your ministry appear to have been 665 as against total gains of 362.

But both the words of the presiding elder and the words to the preacher suggest the care with which he prepared for his cabinet work.

He welcomed the help of the presiding elders in making the appointments, listened attentively to their advice, and sometimes yielded his judgment to theirs, even to the point of doing what he had declared he would not do. Nevertheless, when his judgment so dictated, he set aside their united counsel and made appointments which they unanimously disapproved.

All preachers shared his concern. His correspondence revealed that some pastors of leading churches faced situations that were well-nigh crushing and needed the tenderest consideration. For them he had a brother's heart and did not spare time or effort to place them to advantage, even one whom he described as an example of "variegated and versatile folly." Likewise the less prominent. "I have seen him give two entire sessions of the cabinet at the same Conference to the consideration of two of the most inconspicuous members of the Conference." Some men were hard to place—sometimes men of ability and fidelity who were not suited to the itinerancy, who were never able to do their work well, who were not only not in demand but from whom the presiding elders with one consent shied away. "Time and again tears would roll down his face as he realized that only the hard appointments could be opened to them."

Those preachers whose families had need of special care had in him an understanding friend. "A member of a preacher's family was sick, and he needed an appointment where he could put his child under the care of a specialist," said a presiding elder. "I went to Bishop Candler's room about eleven o'clock that night, Saturday night; and as he stood and talked about this case, his hand trembled as if he had the palsy." It was likely one of the little-known preachers who wrote him his "sincere regret" on the occasion of his retirement and reminded him:

Back in 1927, when we were overflowed in the Delta portion of the Mississippi Conference, you did me a distinct favor in bringing me and my sick wife back into the hills. You made me feel that you had a personal interest in me. So in this humble way I am trying to acknowledge my lifetime obligation to you and assure you that I love you and I wish for you all the joys and pleasures that may come to you in the abounding grace and fellowship of the Lord Jesus Christ. You have been my ideal of what a man should be. I have been many times overjoyed as I sat near you while you were preaching our Christ at our Annual Conference sessions and have gone back to my charge with renewed power and enthusiasm. Perhaps I may never hear you



again, but it would do my soul a lot of good to know that you prayed for *me* once in a while.

He was accessible to laymen who wished to discuss appointments with him, even when he felt they were carrying their zeal to the extreme. To a complaint that the right of petition had been denied he answered:

I received individuals and delegations before breakfast, after breakfast, after the adjournment of the Conference until the meeting of the elders, after the meeting of the elders until supper, and after supper until eleven o'clock some nights, . . . and so far as I can recall not one person or delegation who consumed time (some of them as much as three separate interviews) gave me a fact which the presiding elders had not already given me.

Although he tolerated them, he had no welcome for the interventions of laymen in the making of appointments. "The whole scheme of stewards meddling in such matters is wrong. It wears a man out to no purpose." Further illuminating were his mildly vaunting words: "Some laymen talk as though their church will die if they do not get a certain preacher. I have never known one that died on that account, but I have known some that died because of the one they got."

Although available to representatives of all charges, he was not susceptible to undue pressure from any. In his second year as a bishop the First Church in one of the largest cities of the South had set its heart on a certain preacher whom he did not think wise to send there. After continued discussion between him and the board of stewards he wrote to one correspondent:

The brethren have no ground to complain that I have treated them with any lack of consideration, unless they mean by consideration doing the impossible, as well as allowing them to make an appointment and I be responsible for it, though wholly disapproving it. I have heard all they have to say and have taken it all into account with a view of doing the best possible for a church which I feel is entitled to the most careful and conscientious consideration. More than this I cannot do. . . .

Really I have nothing to say to brethren whose attitude says to me, "You must surrender the appointing power for the exercise of which God and the Church hold you responsible that we may assume it to pick our pastor. . . . And if you do not permit us to be both bishop and stewards, we will throw down the work the Church has given us to do." . . . They are grown men and must act as they think they ought to act in the fear of God and the love of man. That is what I am trying to do. . . . I am ready to hear them

at any time; and whenever I can do so conscientiously, I will do as they wish me.<sup>8</sup>

When he thought it necessary, he could speak plainly, though reluctantly, to complaining preachers. And there were such. To one of his old Emory boys who had written a letter "so unchristian in spirit and so discourteous in form" that he had at first thought he would not reply, he answered:

You have indulged for many years a habit of sharp speech and bitter criticism of your brethren which renders it difficult to make for you an appointment satisfactory to you. There is no clique in the Conference against you, but your estimate of your own powers differs widely from the estimate which people put on you, and your bitter words to men and about men cause a number of doors to be shut to you. You are not without natural ability, but you have not been a close student, and your style is more vivacious than vigorous except in vigorous criticism of others. I do not know if you are willing to see and cure these blemishes upon your ministry, but I know they handicap you in your work as a preacher. I am sorry that you forced me to speak thus plainly to you, but I have nothing but the kindest feelings to you, and I write under the impression . . . that probably I owe you a duty. At any rate I very sincerely wish to help you.

Conference Sundays were notable occasions for both the pastors and the people who crowded the auditoriums where he was to preach. And likewise anniversary occasions were memorable ones. "Whether he was greater in the pulpit or on the platform depended upon where he had latest been heard."

His work was not confined to the sessions of the annual conferences. Two great disasters visited his districts, the Galveston storm and a devastating flood of the Mississippi River. He was quickly on the grounds and took steps for relief. Southwestern University was seeking financial help. He proved his worth. "The Methodists of Texas have greatly appreciated the Bishop's presence among them and especially his magnificent work for the Southwestern." When new churches were needed or old debts had to be lifted, he was a willing ally. And the women of the Missionary Society found him responsive to their calls.

He was a "general superintendent," and his efforts were not confined to his own district. He was a potent factor in the Twentieth Century Movement. In the missionary cause he was a mighty figure. Sometimes the prohibition fight commanded his energies. Again he took part in

<sup>8</sup> From the Candler letters.

evangelistic services. As need required, he was available to the measure of his time and not infrequently beyond the measure of his strength.

Bishop Candler was reared in an atmosphere of adulation of the episcopacy, and to him the bishopric became almost sacrosanct—a sort of divine right of kings. Perhaps unconsciously but very really he was class-conscious here. He never did take with good grace any movement to limit the prerogatives of the episcopacy in any direction or in any degree. On one occasion, when a conference delegate had voted for a restricting measure, Bishop Candler said to him, "If your grandfather had seen your vote today, he would have taken you to the woodshed."

During his youth and early manhood it was expected that bishops should be autocratic, and not often did the strong bishops of that period—and sometimes even the feebler ones, which was worse—fail to rise to the occasion. And the situation had not greatly changed at the time of his election. Democracy was slow in making its way into the Methodist Episcopal Church, South. Its government at no point was more tardy in responding to the spirit of the day than in its enactments respecting the episcopacy, which became, and long continued, an anachronism. The prerogatives of this body were almost absolute. The most arbitrary bishop, in his most arbitrary moment, did not strain his authority; he rather restrained himself from using his authority to the limit. These prerogatives Bishop Candler inherited but did not create; he simply exercised what had been handed down to him with no connivance on his part. He was a strong man, with great confidence in his own judgment, with no excessive fondness for opposition, and with vast constitutional prerogatives. The stage was set for him to play the autocrat, and sometimes he acted the part remarkably well.

Autocracy, however, was not typical of his episcopacy. He was a strong bishop always, but arbitrary rarely. Dictatorial he certainly was on occasion, but there were compensating factors which made amends with the many. They did not reason it out; they felt it out. They saw in him a towering figure worthy of trust, and to him they gladly gave their loyalty. "For twenty-five years he was the most commanding figure in the Methodist Church," said Bishop Ainsworth, and in that evaluation most Southern Methodists would probably have concurred. One of his younger colleagues congratulated him on his seventieth birthday: "You have more influence in this territory [and the territory was large] than any other ten men, especially with the laymen and scarcely less with the preachers."



## *Episcopacy: Cuba and Mexico*

CUBA's freedom from Spanish domination after 1898 made it more accessible to missionary work by Protestant churches. Since the island was only ninety miles from Key West, Florida, the Methodist Episcopal Church, South, felt a peculiar sense of responsibility for its evangelization so far as Methodism was concerned. And this feeling of obligation was intensified by the fact that this church was already doing extensive work among the thousands of Cubans in Tampa and Key West, and about four years previously had organized a church in Havana. Negotiations between the Methodist Episcopal Church and the Methodist Episcopal Church, South, resulted in Cuba's being allocated to the Methodist Church, South, and Puerto Rico and the Philippines to the Methodist Episcopal Church. That the evangelization of Cuba had been committed exclusively to his church, so far as Methodism was concerned, was a fact that Bishop Candler did not allow his church to forget in the days that followed.

At the request of the Board of Missions Bishop Candler, accompanied by Walter R. Lambuth, senior secretary of the board; Charles A. Fulwood, presiding elder of the Key West district of the Florida Conference, whose territory included Cuba; and the Rev. Hubert W. Baker, one of the earliest Cuban missionaries of the Methodist Episcopal Church, South, visited the island during the latter part of 1898 for missionary exploration. This was the first of twenty trips which Bishop Candler made to Cuba in connection with missionary work there. On his return to the states he reported to the church that Cuba was "our nearest, neediest, ripest missionary field."

Before going to Cuba he had not believed that any civilized government in the nineteenth century could be guilty of such enormities as

had been reported, but he was quickly disillusioned. "We saw sick and dying people on the streets. Such things have been so common they no longer shock the people of Havana. . . . Weyler intended to carry to a finish a policy of extermination. . . . America did not intervene too soon." Thirty years later he wrote: "As long as life endures I can never forget the scenes of deep distress which fell under my eye on my first visit to the beautiful Island, immeasurably sad in all its beauty."

To him the Roman Church had been as diabolical as Spain.

It is difficult to say who has robbed these people more, the Spanish officials or the Roman priests. . . . The people are filched from at every step of the way from the cradle to the grave. . . . Catholicism has its own enormous crimes to answer for. . . . Marriage rites have been made so costly and difficult, illegitimacy is in a majority. . . . Funerals and burying spots are quite out of reach of the poor. . . . Drunken priests were seen, and their nameless debaucheries were detailed to us by men who were once Catholics. Romanism in Cuba and Romanism in Georgia are two things.<sup>1</sup>

"It is the most beautiful island that eyes ever beheld," Bishop Candler quoted Columbus as saying. But great as was the natural charm and promise of prosperity, now that Spanish tyranny had been broken, there was another magnet that drew him more. He saw there "a field white unto harvest. . . . They are deserting Rome. . . . They are ready for Protestantism. . . . A wretched native population stretches out its hands to us appealingly."

Georgia had 450 itinerant preachers in 1898. "Give me forty-five men, and in a year I will show more Southern Methodists in Cuba than the net increase of Georgia Methodism for two years past. With \$25,000 for the first year, what a harvest could be gathered!" "No such opportunity ever confronted the American Churches," he declared in 1899. He never lost the feeling that Cuba was ripe for evangelization, and he never allowed his church to forget that fact. "Now is the time to evangelize Cuba," was his refrain.

The people are calling for our help everywhere. If we heed their call, we will do a work on this island that will amaze and make glad the Church. . . . There never was a riper field or one that could be so quickly and easily covered. The triumph of such a work would stir all Latin America.<sup>2</sup>

<sup>1</sup> *Wesleyan Christian Advocate*, Dec. 7, 1898, p. 6.

<sup>2</sup> *Christian Advocate*, March 26, 1903, p. 8.

It was noteworthy concerning Bishop Candler that the special work in which he was engaged at a particular time took on large and resplendent proportions; "the ripest field," "the greatest opportunity" filled his horizon and made the more remote less imperative and less radiant. His judgment was balanced but not always his enthusiasm.

In the issue of the *Advocate* just quoted he gave an inside on the conference as a concrete illustration of Cuban readiness. The principal of the school at Fomento had come to the conference.

I felt that a man who had ridden forty-two miles, cross-country in Cuba, without roads and on a mule, was entitled to the rights of the floor, and I asked him to speak to the Conference and to give us some account of himself and people. He spoke with great emotion about as follows: "Sometime ago our people became deeply convinced of their want of religious light and instruction. As I was the teacher, they came to me asking me to teach them.

" 'I do not know of these things,' I objected. 'How can I know having never been taught?'

" 'But you are the teacher, and you ought to know,' they insisted.

" 'God must teach us, and it may be he will send us light from somewhere,' I replied.

"A few weeks afterwards, with the mayor of Fomento, I came to Santa Clara on business. As we passed by this place, we heard music within, and we entered. Then we heard Brother Sewell preach; and when we heard him, I said, 'The light has come for which our people are longing.' We besought him to come down and teach us. We carried back the books which he gave us, and we used them the best we could. He came and preached to us. We have now 128 persons in Fomento, members and candidates for membership. When my teaching work is over for the week, I spend Saturdays and Sundays afoot going up and down the beautiful Fomento Valley, reading the Bible to the people and teaching them the best I can. We must have a church and a preacher. Send us help. The people are poor, but they will do all they can to support the gospel. They will furnish land for a church and a home for the preacher. I get \$60.00 a month as a teacher, and I will give \$10 a month. Others will contribute as much as they can."

Could I do less than promise them a preacher and a church building?

"Nothing I have ever heard has moved me more," he wrote to his fellow Georgians.

NOTWITHSTANDING the fact that the Cuban preacher had remained heroically at his post in Havana during the war, even when starvation faced him and his family, yet when Bishop Candler and his



party reached Cuba in 1898, "little was found in Havana from which to make any extension of work to other points, and the plans which were adopted and carried forward may be justly regarded as the beginning of the Mission of our Church in Cuba."<sup>3</sup>

Bishop Candler gave much care to the selection of his helpers in Cuba. "I want educated, consecrated, self-reliant young men," he said. On the whole he was happy in the men whom he called to his assistance and witnessed with gratification their growth in fitness. "They at once impress one as a bright, capable, wide-awake body of men," Dr. Pinson, Secretary of Missions, wrote of them in 1909. "Indeed, it would be hard to find a more attractive and promising set of young men in any home Conference." Dr. Chappell, Secretary of the Sunday School Board, added in 1912: "No mission of our Church is served by a finer body of missionaries than the Cuban Conference."

Candler was in accord with the idea that in the evangelization of any land nationals were indispensable. In Cuba, Mexico, and the Orient he insisted on a "great, strong, well-trained native ministry." He felt that for such workers the church must look to its "schools for the prophets," and insisted that she could not "make these schools too good. They should breathe an atmosphere of fervent scholarship and burning consecration." He added, "Our chief need in Cuba now is a building for our school in Havana in which young Cuban preachers are trained for their work." In spite of a few painful misfits the Cuban preachers gave a good account of themselves; and as Candler watched their work, he wrote: "The native preachers have grown in grace; they have a deeper knowledge of evangelical Christianity, and they have matured as ministers of the gospel of Christ."

"Oh, that we had properties of our own!" Bishop Candler longed in a letter to Mrs. Candler. Concerning the church at Matanzas he wrote her:

We had a great prayer-meeting in Baker's church last night. In spite of the rain there were sixty-six persons present, and it was a glorious hour. If we had church buildings like this at every station we have opened, we should have fifteen hundred members in six months.

To the same import he wrote of this building in the church press:

There we have the largest church membership. There we have the finest prospect of success. Our preacher, Reverend H. W. Baker, is the only one

\* Manuscript in Emory University library.

of our men who has a fair chance. The same success would come to the others if we had property of our own and houses adapted to the work at the other stations.

To that opinion he was thoroughly committed, as he reaffirmed after ten years: "It is observed that our work at any given place never attains its best success until we have a house of our own in which to foster and shelter it."

"A house of our own" was his cry; rented property and remodeled buildings would not avail. "We must have Protestant church buildings that will command attention and respect." The building at Matanzas was after his idea—"a beautiful stone church of tasteful architecture and adequate proportions." And these churches must be well located:

It is a waste of money and time to work in an unsuitable place. . . . I refuse to buy one inch of ground in obscure back streets. What can we do if, in the presence of Rome with its splendid churches, . . . we set our men to work in shanties on alleys and back streets? It is not to be thought of.

He keenly felt the lack of adequate buildings for his men:

It breaks my heart to see these men with souls aflame trying to do their work under such disadvantages. It is absolutely cruel to them if we allow these conditions to continue. . . . It is poor business for the Church to force us to conduct the Mission by present methods. There is not a business man in the United States who would send here the men we now have in Cuba and handicap them in this way.

That well-located property might be obtained he gave much personal attention to its selection, as indicated in his letters to Mrs. Candler:

Tomorrow we spend hunting property; I have examined property after property and can find nothing; we worked all day yesterday trying to find a property to buy for the Mission but failed; return to Havana where we hope to buy a property; I go searching today for more property.

He exulted in a good location: "Best located mission property in Havana. . . . Excellent property in Matanzas. . . . Our fine lot in the city of Cienfuegos."

He rejoiced over new churches as "one that findeth great spoil":

A new and beautiful church dedicated. . . . Finished three churches and building fourth. . . . We have done twice as well as I had hoped.

It is not extravagant to expect that in the next ten years we shall have forty or fifty churches in Cuba, outside the large cities, in the smaller towns and in the rural districts. That would make Methodist sermons and Methodist songs ring from one end of the island to the other.

When the Cuban Mission celebrated its tenth anniversary on January 1, 1909, he said concerning physical equipment:

Now we own commodious properties in Pinar del Rio, Santiago de la Vegas, Corral Falso, Jovellanos, Colón, Aguada de Pasajeros, Havana, Hoyo Colorado, Matanzas, Cardénas, Cienfuegos, San Juan de los Yeras, Caonao, Fomento, La Gloria, Santa Clara, Camaguey, Rio Seco, Santiago, and Sagua de Tánamo, and a church in process of erection at old Baracoa.

Constantly new churches were demanded. As he ended sixteen years of continuous superintendency, he urged, as the foremost need of the mission, a large church, to cost forty thousand dollars, for the central station at Havana, "in the very heart of the city." And still the need clamored. In 1930, as he made his last report as bishop in charge of Cuba, he called for a church to be erected in Moron without delay, and yet another in Havana.

Schools had always gone hand in hand with churches in Methodist history, and Cuba did not change the pattern. Schools were soon opened at Havana and at other places as opportunity could be made, and these schools attracted pupils. Dr. Seth Ward, one of the Missionary Secretaries, reported in 1904, "Our schools are crowded, and most of the students pay their way." Bishop Candler said in 1906 that "the schools have all outgrown their quarters."

At the end of ten years five schools were running. By 1910 a new school building in Havana had become urgent because the schools were having to deny applications since accommodations could not be stretched further. With regard to schools as to churches, he emphasized the importance of location. "There is not in all our wide connection a finer school site than that which we have on the Buena Vista Heights overlooking the city of Havana," he claimed. But this new building was inadequate. It could provide for only 118 when it could just as easily have had 200 or 300 students had there been room. The educational work in Havana had also gained prestige: "A place in Candler College [the most important educational plant of Southern Methodism in Cuba] is looked upon as a privilege to be eagerly sought and carefully retained." The last year of his continuous supervision heard him declaring: "Our



schools have as many students as they can care for well, many pupils having been turned away for lack of room."

Bishop Candler at once saw the importance of speedy occupation of the key cities of Cuba. In and immediately around Havana was one sixth of the population. From it "as a center we can reach thousands of people in the neighboring towns and villages," he declared. Matanzas, the second largest city and a great sugar port, was also quickly entered. Here the first Protestant church building ever erected on the island was soon dedicated. He wrote in 1903, "With money enough to put a house and two men in the capital cities of each of the six provinces we can organize a campaign that will evangelize the whole island in an incredibly short time." But there were other important cities in addition to the capitals: Cienfuegos, the great sugar port on the south side of the island, where not fewer than thirty thousand people lived; Cardenas, a sugar port on the north coast with about the same population. In 1910 G. W. Cain of the Mission Board wrote:

How wisely this Mission has been planted can be known only by a visit to the field. From a geographical standpoint it cannot be surpassed. . . . We now occupy every provincial capital and every first-class city on the island, and there are only two or three places of more than 10,000 people where we do not have a church or at least a place for holding services.

The rural sections, which were also strategic, were not neglected. A circuit system was inaugurated as early as 1902 in the provinces of Matanzas and Santa Clara. The next year it was seen that the plan had proved

wonderfully successful. Here we have our greatest increase. The people have flocked to our services and have contributed of their means to carry on the work. Hundreds of them have been genuinely converted, and these rural charges are aflame with religious interest and zeal.

On his first visit to Cuba Bishop Candler had noticed that Americans were going there in great numbers. "Hundreds are there already," he said. As conditions became more settled and business openings more inviting, he noted the "multiplication of American colonies on the island." In these colonists he was interested for their own sakes and all the more so because there was nothing in their new environment that tended toward moral uplift, and some of them were already showing evidences of spiritual deterioration. Not a few Methodists were among the col-

onists, and his sense of denominational responsibility was underscored as he observed that they also were proving that this Cuban world "was no friend to grace to help them on to God."

But not for their sakes alone had he become interested in these American colonists. His concern for them was accentuated because he realized that unless they were evangelized their irreligious lives would prove a serious hindrance to the progress of the gospel among the nationals. On the other hand he was gratified to say, "Among them I have found some of the finest specimens of Christian character to be seen in the earth. Around these we have been able to organize a few American congregations that have been sources of light and life to all around." And their liberality also had aided the work of the missionaries. One of them, not himself a Methodist, had contributed twenty thousand dollars to help build Methodist churches, and the colonists were the chief dependence for local self-support.

Because of their own spiritual need and because of what their evangelization would mean toward the evangelization of the island, he sought to establish a church in every colony of Americans.

Since there was no satisfactory Spanish hymnal in Latin America, such a hymnal, to serve both Cuba and Mexico, was projected in 1907. The Methodist Church had been fortunate enough for a number of years to command the services of the Rev. Primitivo A. Rodriguez, a native Mexican and a minister of the Protestant Episcopal Church, who was a skilled translator. So vigorously did he prosecute this undertaking that a Spanish hymnal was ready to be issued in 1908 from the Publishing House in Nashville. This work had been so well done that Bishop Candler predicted "that our Spanish Hymnal will soon be used by all the evangelical Churches in Latin America."

A paper was issued in 1907 for Cuban Methodists, *El Evangelista Cubano*. Printed one third in English and two thirds in Spanish to serve both Cuban and American congregations, it had an increasing circulation throughout the island.

Books also were being issued and read. In 1908 Bishop Candler wrote: "Our Spanish books of every sort are growing in number and extending in circulation every year. Through Brother Rodriguez we are building up a religious and theological literature in Spanish."

MONEY was wanted at every turn in the progress of the mission, and to his other duties Bishop Candler added this unending search for

financial support. Within less than a month after his return from his first visit he presented Cuba's cause to the Florida Conference, over which he was presiding. Financial conditions in Florida at that time were oppressive, and he did not ask for an offering but was voluntarily given a generous sum. But he did ask for money from both conferences and churches. Writing to Mrs. Candler he gave some details:

Raised at the Illinois and Kentucky Conferences a subscription that ran to about \$1,250, much of it in cash. . . .

I preached here twice on yesterday and raised about \$300 for Cuba. In Washington I raised \$554. . . .

I spoke here last night for the Cuban Mission and secured \$300. . . .

I made an appeal for Cuba last night and got about \$700. With this and what I secured in Oxford, Covington, and Atlanta I have about \$1,100.

He carried the appeal to the Board of Church Extension: "I will get the \$2,000 for Matanzas, and the church will be done at once." He urged his cause with good results through the church press: "I received a subscription of \$500 for Cuba last night. It was purely voluntary, influenced by my article in the *Advocate*." He made personal appeals—"a great list of private appeals" by letter, most of which were likely written by his own hand. On September 7, 1910, he wrote, "I have myself raised more than \$100,000 in specials" for Cuba. And at that time the Cuban Mission was not yet twelve years old.

In 1915 he evidently made an ill-tempered assault upon the General Board of Missions and its secretaries, though only in the "family," as he said. One of the secretaries felt the injustice, as he thought, of the attack and made frank and forceful defense. Nevertheless he granted: "The Bishops have always been our best friends, yourself best of all. You have probably raised more money for us than all others combined, with the possible exception of Bishop Lambuth."

But it was not always sweetness and light between Bishop Candler and the Board of Missions about finances. On occasions he overdrew the appropriation to his fields—sometimes heavily—and when at one time the responsible secretary unyieldingly insisted that he stay within the limits, there developed a wide breach between the two which did not close for many years.

He was often lifted up by generous response to his appeals and was prompt to express gratitude; he was often correspondingly cast down



by lack of such response and tried to spur the church to greater liberality.

This long delay of the Church to respond adequately to my appeals for Havana tortures my soul and discourages our men on the field. They give their lives against which money is but dross.

Again the next year he arraigned:

There are more drummers than missionaries down here in Cuba, and the houses which they represent do not let them lack for anything which they require for success which money can buy. Why are the children of the world wiser in their generation than the children of light? . . . When the Church loves God as genuinely and fervently as the men of the world love gold, we shall see no limping, halting Christian enterprises.

To his beloved Georgians he wrote plainly:

When I know thousands of our people at home are indulging themselves in injurious luxury and sinful worldliness, I am unable to restrain a sense of indignation that godlessness thus enervates the Church in the homeland and delays its triumph in foreign fields. I am tired of pagan feasts, expensive Sunday operas in the churches, and sumptuous folly in the daily lives of our people while this great work remains inadequately provided for. If it were not sinful, I would give way to wrath and allow vent to denunciation of such selfish and senseless expenditures; and if the Lord would look with allowance on any degree of anger, I believe he would let me be mad a little with vulgar display of wealth in Georgia which consumes in vanity and folly the resources that these brave boys in Cuba need so sorely. But it is time for me to stop writing, or I may say something which were better left unsaid. I feel warm now.<sup>4</sup>

But the Cuban church was expected to carry its share of the financial responsibility. Self-support was an emphasized phase of his program for the Cuban Christians, and they responded nobly. The pastor of the Matanzas church, at the first meeting of the mission, thought that it would be able to care for its own expenses in eighteen months. "Each year the Cuban people will be more and more able to help themselves. At the session of the Conference just held, an assessment of \$200 for Church Extension was cheerfully assumed. *It will be paid to the last cent.*" In 1907 he noted the "growth of the spirit of self-support. The Conference resolved to raise \$500 each year to build a chapel." In 1930,

<sup>4</sup> *Christian Advocate*, Feb. 5, 1903, p. 3.

at the time of his last official connection with Cuban Methodism, he recorded that, in spite of a severe financial depression, "their deep poverty abounded unto the riches of their liberality."

"I report for the first year of the Mission [1899-1900] great progress—500 members and probationers, eleven charges and \$3,000 income," wrote Bishop Candler. One year later: "Our places of worship are crowded, all seats and aisles being filled to the uttermost. We have had hundreds of conversions." Thus he followed on through several years and then summarized: "In nine years the Cuban Mission has advanced to third place in our list of foreign fields. . . . We are now in position to do as much in three years as we have done hitherto in nine."

"As I went from place to place," wrote Dr. Chappell in 1912, "and met one after another earnest and intelligent congregation of Cuban Methodists, I felt that I was a witness of one of the striking miracles of modern missions."

Not unnaturally did Bishop Candler vaunt: "I am as proud of the Cuban Mission as a father of his first-born." In his last official report to the church in 1930 he expressed confidence: "Our Church in Cuba has surmounted many difficulties and is passing through sore distresses and sharp tribulations at this time. But its faith is strong, its zeal warm, and its success very encouraging."

DR. S. A. NEBLETT, who spent forty-five years as a missionary in Cuba, was chosen to write the history of Methodism in that island. During more than twenty years of his period of service Bishop Candler was in charge of the mission. Writing under date of November 20, 1946, Dr. Neblett said concerning him and his work in Cuba:

He would . . . treat us as his beloved sons and members of his family. What a blessing it was to be associated with him, have him scold me sometimes, praise me at others, and in my sorrows weep with me. . . .

In May of 1912, a political insurrection broke out in Cuba. . . . In August I went up to see my family in Tennessee and spent a week at the Monteagle Assembly. . . . Bishop Candler was to be the speaker at eleven o'clock each day. The afternoon he was to arrive . . . the dean gave a reception in Bishop Candler's honor. . . . As soon as the introductions were over, he came back to me, got me into a corner, and began to ask for details of the uprising. . . . He asked me questions about each individual, Cuban and American, preacher or missionary worker, and in some cases about the wife or children and about little towns and churches that had some peculiarity. Time passed; people were wanting to leave, but the guest of honor was so absorbed that it

was embarrassing to me. . . . We had other conversations, and he seemed never to be able to get enough news of his spiritual sons and daughters in Cuba. And he knew and could call by name on sight many laymen and laywomen.

The last time I saw him was in January, 1936. . . . He was as concerned as ever about Cuba. . . . I think of him, loving him as a son loves a father, seeking always to serve God in Cuba as he would have me serve him. Though I am now retired, . . . I . . . help to carry on as a supply the work Bishop Candler so wisely planned and administered, and for which he so fervently labored and prayed to the last.<sup>5</sup>

But though Candler loved Cuba with a great love and to it gave costly service, he was not obsessed by it. While holding a Conference there in 1907, he was writing by hand letter after letter pleading for funds for the work in the Orient.

BISHOP CANDLER had episcopal responsibility also for the church's Mexican work—both in Mexico and in the United States along the Mexican border—for six years: 1903-6, 1909, and 1910.

His work in Mexico overlapped his work in Cuba; and since both fields spoke the same language, he found that his study of Spanish, to equip himself better for the work in Cuba, stood him in good stead in Mexico. Writing to Mrs. Candler in 1903 he said: "Today I held the first session of the Conference, aided by an interpreter but speaking mostly on my own account. The brethren speak well of the performance, but I fear they are more polite than truthful about it." Later during the same conference: "Tonight all the Conference went to supper at the college. You should have seen me eat tamales and heard me talk Spanish. The tamales burnt me, and I fear my Spanish was equally painful to the preachers."

The next year Dr. G. B. Winton, editor of the *Christian Advocate* and a former missionary to Mexico, noted that, though Candler could not preach in Spanish, he had become sufficiently proficient to understand discussions on the floor, ask questions, put motions, and administer the ritual. "The knowledge to which he has attained proves a great convenience to him, and the Mexican brethren are unfeignedly delighted to have a bishop who can make use of their language." But his ventures were not always signally successful. "How many preachers are there in this Conference?" was one of the questions to be asked. The words for "how many" balked him, and he attempted to improvise with this re-

<sup>5</sup> Personal letter.



sult: "I eat many preachers in this Conference." Some American preachers thought the practice was not confined to Mexico.

He was not fond of state occasions. To Mrs. Candler he wrote:

On Friday we are to be presented to President Diaz. This pleases some much. I do not like it. "Not many mighty are called," says St. Paul, and I have little interest in their receptions and functions. I pray for kings and all in authority—but I do not care to call on them.

Yet he did meet the President in private audience.

I met the President of the Republic in private audience the other day. He seems to me to be a brave, candid, strong man.

Bishop Candler was impressed with the hardships of the missionaries and admired the fine spirit with which they met them. In a letter to Mrs. Candler, written just before he read the appointments at one of the Mexican conferences, he said: "It will make no trouble or excitement here, for the preachers know there are no easy places, and they do not fear the hard ones." At this conference he was staying with the pastor. "He and his wife are refined, educated people and yet amid these hard conditions they are cheerful and contented. . . . The hardest thing these men and women have to bear is to bring up their children amid such surroundings. God care for the little ones!"

In another letter:

I am seeing some of the heroism of a missionary's life here. The baby boy of Brother Reynolds has been dangerously affected with a fearful abscess. The father was away. The mother called in the best doctor she could get—not a very good one. An operation was performed of a most critical nature, and she all alone in this foreign land. She goes along calmly and cheerfully. The child is now better but not out of danger. The faith and consecration of the good woman rebuke me. Such trust of God! Such serenity! Such peaceful devotion to daily duty! . . . She keeps house beautifully on little and walks her hard path so courageously.

In comparison with these missionaries and others of kindred consecration he was disposed in his letters to Mrs. Candler to disparage his own devotion:

I find the trip one of constant toil and am a little wearied. I am trying to write some letters to the *Evening Journal*; also letters to the *Wesleyan Ad-*

*vocate* and the *Christian Advocate* at Nashville. All this writing and working keeps me busy night and day. But I keep well and am reasonably comfortable wherever I go—far more comfortable than my Lord ever was and far more comfortable than Wesley and Asbury and Pierce were in their day.

And then to the *Wesleyan*:

Our work today is not so hard as the work of our Methodist fathers. How humiliated I feel when I think of the fatigue! . . . How unworthy is all our thought of hardship! And yet, God forgive me! I do get tired and long for the sight of the dear faces which wait for me in the cottage in Georgia.<sup>6</sup>

The work during his first year had encouraging features:

The most notable incident in connection with the proceedings of the Conference was the collection made at the Missionary Anniversary in the interest of a training school for the young preachers at Monterey. . . . This subscription exceeded \$10,000 Mexican money. Preachers and laymen, women and children gave with enthusiasm and liberality which I have never seen equalled. The congregation was composed of not more than 250 people. None of them were rich; a few were fairly well-to-do; most of them were poor. Yet without begging or pressure of any sort they fell to giving in the most amazing fashion as soon as Doctor Lambuth had finished his address and had fully explained the purpose of the school. If the number of persons present and the amount of property represented be taken into account, it is entirely just to say that neither the great collection in New Orleans two years ago nor the large collection of our Northern brethren at Cleveland, Ohio, last October was equal to this. It is not irreverent to think of this collection at Chihuahua with the Pentecostal giving recorded in the Acts of Apostles.<sup>7</sup>

In another account of the same incident he said:

If, before the collection was taken, anyone had told me \$1,000 would be raised from the audience present, I would have declared it impossible.

"THE MOST promising step that has been taken for a long time," Dr. W. W. Pinson, Secretary of Missions, wrote in 1909, "was the appointment by Bishop Candler of the ex-priest, Valiente Poso, and the Reverend Laurence Reynolds to do evangelistic work."

Brother Valiente has proven himself a power in exposing the errors of Romanism. He is thoroughly posted, having been sixteen years a priest. He

<sup>6</sup> *Wesleyan Christian Advocate*, Feb. 19, 1903, pp. 2-3.

<sup>7</sup> *Ibid.*, p. 2.



WARREN A. CANDLER WHEN HE WAS ELECTED BISHOP





is an eloquent speaker, convincing, yet without rancor or the least bitterness. . . . As a priest he had achieved prominence and is well known, hence attracts attention at once. . . . It is believed that the time is ripe for just such a movement and that these men are the providential men for such a work. They appear to be called and sent out as truly as were Paul and Barnabas from Antioch.<sup>8</sup>

Bishop Candler reported the next year:

The most notable feature of the work during the year just passed was the evangelistic campaign conducted by the Reverend Antonio Valiente y Poso and the Reverend Laurence Reynolds. . . . As the result of their labors some three hundred members were added to the churches, and our entire work was quickened in every part.

It was by unanimous consent that their work was continued the next year.

The appropriation from the Board of Missions not being adequate for the work, I have agreed to raise a "special" of not less than six hundred dollars for this notable campaign. I do not believe that money can be put to better use in our work in Mexico at this time, and I propose to give these brethren the fairest and fullest opportunity to do their great work without financial embarrassment or hindrance. I believe the movement marks a new era in the development of evangelical Christianity in Mexico.<sup>9</sup>

To those who had followed Bishop Candler through Cuba it sounded natural to hear him insisting on more and better church buildings. "Romanism is better housed in Mexico than in any other land of the Western world. Its churches are magnificent; and they are adorned by many of the masterpieces of the great European artists." And yet

after we have been laboring in Mexico nearly thirty years and after we have won thousands of souls to God, we have scarcely a good church building in the Republic. . . . That our people have achieved so much in the face of opposition so splendidly housed while they themselves have no better buildings for their work and worship is another chapter of Church history which shows how powerful the gospel is. Since they have done so well, should we not equip them to do better? Is it not time the building era of Protestantism had begun?<sup>10</sup>

<sup>8</sup> *Christian Advocate*, March 5, 1909, p. 21.

<sup>9</sup> *Ibid.*, March 18, 1910, pp. 8-9.

<sup>10</sup> *Ibid.*, April 8, 1910, p. 7.

On his way to Mexico in 1903 the bishop wrote to Mrs. Candler, "At the end of the present century perhaps Methodism will be as strong in Mexico as it now is in the United States."

The last year of his episcopal supervision he saw promise that his dream might become a reality and wrote:

Six times it has been my pleasure to visit them, and I have not before seen the work so hopeful and healthy. Evangelical work in Mexico is beset by many difficulties. . . . Romanism is far more strongly entrenched in Mexico than in any other land of Latin America with which I am acquainted. . . . But in the face of formidable opposition and over all sorts of difficulties, evangelical Christianity in the Southern Republic is steadily advancing, and our Church in particular is making marked progress. . . . With all its strong entrenchment Romanism in Mexico was never feebler in its hold on the Mexican people, and a great religious reformation is not far off. It is bound to come, and the Protestant churches cannot prepare for it too speedily.

But even as he rejoiced, he did not overlook facts or fail to call the church to action. He continued:

We need more and better houses of worship, larger and better equipped schools, printing presses and a more abundant evangelical literature, hospitals and other human institutions for the relief of the people who need such help. Above all we need now and shall need more sorely with every passing year a greater number of pastors for the care of these shepherdless flocks which must be fed by native pastors if fed at all.

He closed on a triumphant note:

The day of Mexico's redemption draws nigh. . . . Let us be ready to do our full duty in it when it dawns. Perhaps the dawning is now begun.<sup>11</sup>

In 1906 not only was Bishop Candler continued in charge of Cuba and Mexico, but his field was enlarged to include the mission work of the Methodist Episcopal Church, South, in the Orient. For this one year he had episcopal supervision over five mission fields: Cuba, Mexico, Japan, Korea, and China.

<sup>11</sup> *Christian Advocate*, March 18, 1910, pp. 8-9.



## *Episcopacy: The Orient*

BISHOP Candler was not pleased when he was sent to the Orient in 1906. Dr. Young J. Allen wrote to the Rev. M. J. Cofer:

He protested to me at Birmingham against the appointment; that he did not wish to come, that he was but a child, that he could do nothing, for it was beyond his comprehension, and that the problems there were too great and too complicated for him, etc. And I dare say he felt that way; he certainly looked it. But I tried to comfort him with the assurance that his words, sincerely spoken, as I believed them to be, were the best possible test of his peculiar fitness for the episcopal service now most needed in the mission field of the East. He was "an infant," "only a child," "knew nothing." . . . What possibilities lay in such self-knowledge!

Candler's stay in the Orient was unduly short. His administration in Japan and in China seems to have registered nothing beyond the ordinary of episcopal supervision. Some of his observations on the field and some of his appeals to the home people through the church press were of value, but they were similar in substance and tone to his frequent communications about missionary affairs. The story in connection with Korea was different. The beginning of work in Korea by the Methodist Episcopal Church, South, was probably more directly traceable to Candler than to any other one man. It went back to the time of his presidency of Emory College.

For many years General Yun had been minister of war in Korea. He was banished in 1885 because of some unfavorable turn in politics. At that time his son, T. H. Yun, was serving as interpreter for General Foote, the first minister of the United States to the Korean government. General Foote had become attached to his young interpreter and, fear-

ing for his safety because of the odium that had befallen his father, had sent him to the Acting United States consul at Shanghai, China. The consul promptly placed him under the care of Young J. Allen, president of the Anglo-Chinese College in that city. In 1887 young Yun was converted and joined the Methodist Episcopal Church, South. The next year Dr. Allen sent him to America to continue his studies. For two years he was a student at Vanderbilt; then he entered Emory College, of which Candler was president.

Yun, to provide for the expenses of his college course, used his summers in lecturing. Since he was gifted and magnetic, it was not surprising that his lectures took care of his expenses and left a surplus. On March 12, 1893, when the end of his college course was drawing near, Yun directed a letter to Candler in which he revealed his long cherished hope for a Christian college in Korea. "To my nation I owe very little above a good family and better parents. But instinct and conscience tell me that if there is any people I should give my best for, it is my countrymen." He then outlined a plan by which he was leaving money in Candler's hands to be used toward establishing a Christian school among his people. He knew the amount was small, but thought it "big enough to give a purpose to my life and a bent to my purpose."

By 1895, when it had become safe for Yun to return to Korea, he was reunited with his family, whom he had mourned as dead.

Candler on February 28, 1895, appealed to his church through the *Christian Advocate* to join Yun in his efforts to save his country. "Does not his return to Korea furnish an opening in that land for our Church? Does not his almost miraculous connection with our Church call us to follow him with our co-operation in any effort he may make in behalf of his people?" About three months later he followed this article in the same periodical with another plea to enter Korea. "The Holy Spirit is a living person going before us in these times as in the days of the apostles. Providence is not obsolete. And if this be true, surely Southern Methodism is called to enter Korea." To add effectiveness to his appeal Candler quoted from three letters recently received from the East "all written without their authors' knowing that either of the others had written."

Yun, in a letter to Young J. Allen on March 24, said concerning the possible opening of work by the church in Korea: "My present position—somewhat analogous to that of an undersecretary in the English government—may facilitate or rather help any of our Church who may be

sent to open work here. My being a Christian is now fairly well known." Dr. Allen commented:

My own opinion is that the *door is open to us*, and it is at such doors we should always strive to enter. . . . Most of our missionary advances are in a sense arbitrary; but in this case we can see the *leading*. . . . By all means stir up our people to do something.

The Rev. W. E. Towson, presiding elder of the Kobe district, Japan Methodist Conference, on April 13 wrote:

I was in Korea in 1892. . . . I came away with the impression that our Church ought to open work in Korea, and the conviction has deepened since then. . . . I hope you will push your appeal for work in some form in Korea.

Then a letter received on May 15 from Yun:

The Korean government as it now is, is not hostile to Christianity. . . . Whenever our Church starts a work or expects to start one here, let the \$250 [the amount of his money in Candler's hands] lead the way, and I shall give my hearty co-operation here.

Candler urged:

Now in view of the facts set forth in these letters one may say with the utmost sobriety of speech: "Southern Methodism never had before it a more manifest call to enter any field than our Church now has to enter Korea." . . . Let our Bishop Hendrix visit Korea, taking with him that grand old field marshal, Young J. Allen, and survey the field. Let them open the work. . . . The man of Korea calls us, saying, "Come over and help us."

This article was written May 16, 1895. On May 31 another article from Candler appeared in the *Christian Advocate* under the title, "On to Songdo!"

Nowhere is there a more urgent case than that of Korea. To that field Southern Methodism has a peculiar call in the person and power of T. H. Yun, now a member of the cabinet in that kingdom and a member of our Church. . . . Since then [the previous article in the *Advocate*] I have received letters from Japan, China, and Korea urging me to press the matter further.

And he quoted from Towson, who had written previously, and from Utley, another missionary to Japan.



The letter from China was written by Dr. Allen who quoted from two letters he had recently received from Yun:

On yesterday I was appointed to the position of Vice-Minister of Education.

Later:

I have just had a long talk with a relative of mine. He lives in Songdo, the capital of Korea. . . . He is a well-to-do man of integrity and good-heartedness. He offers to accommodate a missionary in his family until the latter could get a suitable house. . . . I am sure this is a providential call.

On these two letters Allen commented:

Now is the time to enter that country. . . . It behooves us to be sufficiently wide-awake to understand the great movements now taking place in the East.

With this reinforcement Candler continued:

The Providence that calls us, in the particularity of its provision, finds beforehand for us even a home for the missionary. We must not fail. Southern Methodism has never had before such a call and such an opportunity. Surely if the Church has left in her any faith in Providence or fidelity to God, this field will be occupied at once. Let the command be given, "On to Songdo!" I doubt not the Chief Captain has already issued the order and made it as clear and imperative as Providence can make it. . . . On to Songo!

This latest plea, added to his previous articles, brought results. A woman sent a \$500 bond, and other sums were added. Yun's money, now grown to \$315 by investments and gifts, was available. In 1895 Bishop Hendrix, then in charge of the work in the Orient, transferred C. F. Reid from China and made him superintendent of the work in Korea. The mission prospered from the first. Candler, now become Bishop Candler, had been assigned the Far Eastern work and was about to enter Korea in 1906.

CONCERNING Candler's first sermon in Korea, Dr. J. L. Ger-dine gave this account:

Bishop Candler's first Sunday in Korea was spent in Seoul. It had been arranged for him to preach his first sermon at one of our Methodist churches in that city. I secured two jinrickshas, and we started for Water Gate Church,

two miles from the home where the Bishop was being entertained. Ricksha riding offers no opportunity for conversation. The Bishop was evidently oppressed by what he saw, as I could occasionally hear from him a suppressed groan as we rode along. We were riding along narrow streets lined on either side by low houses covered by tile or thatch and so close together that one could walk from roof to roof most of the way. When we reached the church and dismounted, he remarked with sympathetic emotion, "I have never before seen two miles of such poverty and squalor in my life."

We entered the church and in proceeding to the pulpit had to pick our way among the Korean audience crowded on the floor. The Bishop later summed up his impression in this statement, "The church was so crowded that there was not a space left where a sparrow could sit."

He sat during the preliminary service, which was in a language he could not comprehend, absorbed in thoughts of his surroundings. When he arose to speak, he seemed almost under a spell. His text was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." . . . His interpreter was his long-time friend and former student at Emory, T. H. Yun. Mr. Yun was under the sorrow of having recently lost his wife—a beautiful Chinese woman and lovely Christian character. The Bishop preached with unforgettable pathos and tenderness. The audience sat in rapt attention. Toward the end of his sermon he said, "We differ in many ways, in speech, in dress, in customs, but there is one thing in which we do not differ—you are sick and suffer and so do I; you lose a loved one and suffer and so do I. And we have the same source of comfort—the loving sympathetic Master Who says, "Come unto Me." He then put his hand on Mr. Yun's shoulder and said, "And He will comfort you, too, my dear boy."

Mr. Yun was so moved that he could not speak another word but sat down with tears in his eyes. Another interpreter was at once provided, and the Bishop finished his wonderful sermon. He had touched the hearts of his large audience and set the keynote for his pulpit ministry to the Korean Church.

Bishop Candler, in speaking to the Laymen's Missionary Conference the next year, gave his account of the same incident:

I had been for a month in Japan, observing Japanese vanity and conceit and doing what I could to cure that evil spirit and to establish in its place the more beautiful spirit of Christian humility. I supposed I would find the same sort of pride in the Koreans; but when I came into the chapel and looked upon the crowded congregation there assembled, an irresistible impression came over me that there was no vanity there, that a broken-hearted company sat before me. I had gone prepared to preach a sermon designed to rebuke intellectual pride and to induce poverty of spirit upon the part of any who sought to enter the kingdom of heaven, but I felt constrained to change my theme. My mind turned to a text about which I had had an experience in my early ministry. In the summer of 1875 I preached in the presence of my

mother. . . . The text which I used was the words of the Saviour: "Come unto me. . . ." After the service my mother and I were alone together, and she said to me in rather mandatory tones: "Never again preach on that text until you can preach from it more tenderly." More than thirty years had passed since that night in the old village church when I preached before my mother and the day when I looked into the faces of the Koreans in the chapel at Seoul; and in all that time I had not preached on the text quoted, because I felt I could not preach it as tenderly as my mother's command required. But as I saw those broken-hearted people the thought came to me: "Now surely I can discuss that text with tenderness, for what else than this tender invitation of Jesus is suitable to soothe the sorrow of this broken-hearted people?" My friend Yun interpreted for me the sermon I undertook to preach; and as the discourse proceeded his heart was melted and he began to weep, so that he had to desist from interpreting. Our brother, Reverend W. G. Cram, took Yun's place, for Cram is one of those men who can cry and talk at the same time. With tearful tenderness he told the Koreans in their own tongue the gracious truths of the gospel, which I could only speak to them in English. The whole congregation was moved to tears. I never saw anywhere manifestations of deeper emotion; and when the sermon ceased, spontaneously they fell to singing the Korean version of the beautiful hymn, "What a Friend We Have in Jesus!" After that service I preached to them at several points, . . . but I was never able while preaching in Korea to get away from the solacing subjects contained in the gospel of Christ. Most of my texts were taken from the fourteenth chapter of John, such as "Let not your heart be troubled."<sup>1</sup>

That sermon lingered with Yun.

After his release from an unjust and harsh imprisonment by the Japanese, Yun wrote Bishop Candler under date of March 29, 1915:

Your letter of the 23 ult just to hand. The joy of writing and receiving letters to and from those whom we love—who can realize it as keenly as I do that has never known what it is to be buried alive in a prison cell? Often and often did I wish I could once more hear you preach on the text, "Come unto Me" . . . while I was confined.<sup>2</sup>

By the time Bishop Candler reached Korea, the mission he had done so much to open had grown to 1,227 members, while 1,694 probationers were still being instructed. "The people are turning to Christ as I have never seen in any field," he wrote the *Christian Advocate* from Seoul, Korea, September 22, 1906.

<sup>1</sup> Warren A. Candler, *Wesley and His Work*, pp. 142-3.

<sup>2</sup> Candler letters.



Indeed it may be said that the Korean Churches have been in a state of revival for the last three years, the revival growing in power each year and still advancing with increasing momentum. The harvest is simply out of all proportion to the strength of our force.

And then he urged as in Cuba and Mexico:

Provision must be made at once for training a native ministry. We have delayed too long the matter of a school for young men, and we are now suffering the results of such delay. We have no adequate supply of native workers upon whom our brethren can rely in caring for our rapidly growing young Church. The matter cannot be postponed longer. I would not be able to postpone it even if I were inclined to try to do so. Providence forces me to take action, . . . but I had no man for the place unless I could get Mr. Yun himself to undertake the work. . . . Being the son of the Minister of War, and having qualifications so superior to other men of his time, he seemed called to a career of political service. Accordingly he has occupied during the last decade several positions of authority and influence under the appointment of the Emperor of Korea. He was one of the representatives of his nation sent to attend the coronation of the Czar. He served in the Department of Education. At one time he was the Vice-Minister of State. More recently he has been repeatedly offered the position of Foreign Minister but has firmly declined the offer.

There was no unwillingness to undertake this work so far as Yun himself was concerned. He was eager to enter Christian service. But Korean custom, "more imperious than written laws," intervened. Yun was the eldest son and as such inherited all the property and was expected to assume all the responsibilities of the family. To complicate matters still further, under Korean usage a father during his lifetime might transfer all these responsibilities to his first-born; and this transfer, as a matter of fact, General Yun had recently made. Yun was quite willing to forego all this heritage—indeed he had said to Bishop Candler, "I have often and deeply regretted that I am the first born in my father's house"—but his way to usefulness would effectually have been blocked unless his father agreed to the renunciation.

The question of whether or not I would be willing to go contrary to my father's wishes in such a matter does not arise since I would be unacceptable for the position to the Korean people if it were known that I had opposed his wishes in the matter. They would not send their sons to a school with such a principal.

It was gravely important that the school should be established, and Yun was certainly the best, if not the only, person available. So, after much prayer and consultation extending over several days, it was determined that Bishop Candler should present the situation to General Yun. Three missionaries—Hardie, Gerdine, and Cram, the last of whom served as interpreter—accompanied Bishop Candler.

I presented the matter as clearly and forcibly as possible, dealing with the venerable man in perfect candor as well as with the deference due his station and his relation to the serious proposal I had come to set before him. He heard the matter patiently, making many inquiries, but at last he said something like this: "My son went to America, and you were his teacher. I don't know how well you taught him books as I am not familiar with Western education. But I know, though, that he came back different from the boy who went to you. He is different from other Korean boys. He is truthful, honest, and clean in life. I have turned over all my business to my son and he manages it successfully. It is not easy for me to assume again the burden of business at my age. But you were his teacher, and you say you need his services. Your claim is superior to mine, and I give him to you."

My Yun had not been present at the interview. His father called him, and he entered the room. Without a word of consultation with his son General Yun said to him, "I have given you to your teacher; you are now under his orders." I expressed to him my great appreciation of his self-sacrifice, telling him that the gift of a man to a great work was far more than a contribution of money and that I hoped his son would stand between my people and his people as a medium of communication through which might be brought to Korea the benefits and blessings which we had in our hearts for his nation.<sup>3</sup>

HAVING successfully completed this undertaking, Bishop Candler appealed to the home church to support most liberally this great enterprise so admirably launched.

No man can see all the consequences of good which are involved in this extraordinary transaction. There is no man in all the kingdom of Korea better known or so well-beloved as T. H. Yun. This testimony I have from both missionaries and from men of the world living there. The fact that he undertakes such work will make a national impression. . . . Nothing could be more influential for good than that the Church should rise to the height of this great opportunity, and nothing could be more damaging and discreditable to us than that we should fail to meet it with great and generous response.

<sup>3</sup> Composite of accounts of Bishop Candler, Dr. Gerdine, *Christian Advocate*, Sept. 22, 1906, and personal letter.

As a result of Bishop Candler's appeals to the church to make a response "monumental in character," within ninety days about twenty thousand dollars was pledged, and money continued to come in until, at the beginning of the war with Japan, "it was one of the largest and most successful Mission schools in Korea."

In addition to this school Bishop Candler's visit to Korea was productive of expansion materially and of helpful invigoration spiritually. He had little time for anything except the supreme purpose of his visit. He convinced the missionaries that he was a man of one work and that he felt that the Lord's business required haste. In prosecuting that business he spared neither himself nor others. The missionaries felt a bit breathless by the time he left.



## *The Church Surmounts the Loss of Vanderbilt*

CANDLER entered the bishopric amid the furor of the war claim. Later the "Vanderbilt controversy," as it was called, engaged him even more strenuously. Perhaps no other person in the church was more keenly interested in the Vanderbilt debate than Bishop Candler, and no one had a larger share in helping the church outlive the loss of that institution.

Vanderbilt University was founded in the fall of 1871 when several annual conferences inaugurated a movement looking "to the establishment and endowment of a Methodist University of high grade and large endowment."<sup>1</sup> Their representatives met in January, 1872, and set about organizing an institution which should be known as the Central University of the Methodist Episcopal Church, South. To carry out their purpose certain persons were designated as a board of trustees with necessary powers to function. At its next meeting the board of trustees asked the College of Bishops "to act as a Board of Supervisors of the University or any of its departments and jointly with the Board of Trustees to elect officers and professors and prescribe the course of study and plan of government," and to that request the College of Bishops acceded.

In the charter, for which provision had been made by the board of trustees, the names of certain men were entered as incorporators; and in every case it was stipulated that the incorporator was a representative of

<sup>1</sup> The record of the founding of this university and its subsequent history as given here is based upon the review of the case in the Supreme Court decision.

the conference which had named him. Not long after the charter was accepted, the board of trustees prepared a comprehensive report of all its proceedings for transmission to the bishops and to the annual conferences soon to assemble, and in this report these phrases occur:

It remains for the action of the convention and the Board of Trustees to receive the sanction . . . of the several Annual Conferences presented in the convention.

It has all been taken with the best light at hand and at the same time in deference to the fact that it requires your sanction.

Asking your sanction.

On March 26, 1873, Bishop H. N. McTyeire presented to the board of trustees a letter to him from Cornelius Vanderbilt, which said: "I make the following offer through you to the corporation known as the Central University of the Methodist Episcopal Church, South," and tendered \$500,000 under conditions which were accepted. The name of the institution, in appreciation of the gift, was changed to Vanderbilt University.

Before 1895 several changes were made touching membership in the board, and, in the majority of these cases, the action of the board in proposing such changes was referred to the conferences for confirmation.

In 1897, at the suggestion of the chancellor, steps were taken to ask the patronizing conferences to make the university the Central University of Southern Methodism; and to that request those conferences agreed but stipulated: "Until this is accomplished we adhere to the status secured to us by contract which gives us a controlling voice in the appointment of our representatives on the Board of Trustees."

Bishops Wilson, Galloway, and Hendrix, as a committee of the board of trustees, presented to the General Conference of 1898 a memorial embodying this transfer in which it was stated:

The title of the property is vested in a Board to be held in trust for these Conferences of the Methodist Episcopal Church, South.

By the charter of the University the Board of Trustees is vested with power and obligation to fill its own vacancies; but the election of any member is not valid under the law of the University until said member has been confirmed by the Conference which he is designed to represent. Under the new plan . . . the General Conference will confirm or reject the appointment.

In accepting the university the General Conference said: "The General Conference of the Methodist Episcopal Church, South, hereby accepts

the proposed relation and control of the Vanderbilt University." This relationship continued from 1898 to 1910.

During these years, when Bishop Candler was serving on the board of trustees, he was deeply interested in the welfare of the university, but he came to have a very critical appraisal of its administration—so outspokenly critical, in fact, that he thought the action by which the number of bishops on the board of trustees was reduced to five was prompted, in part if not principally, in the hope of getting rid of him. He also came to believe that he saw a trend in the board to alienate the university from the church. How he felt about Vanderbilt is set forth in a letter to Bishop Galloway, dated July 1, 1905.

Vanderbilt is the only chance we have immediately for a university in our Church. We will fail at the Vanderbilt by either of two processes: (1) by neglecting it until it falls below the university level, in which case we would have it but would not have a university; (2) suffer it to be alienated from the Church, in which case we would not have it whatever it might be, weak or strong. . . .

The institution is really in a worse fix than has been supposed [then follow citations to substantiate]. . . . All these facts show the present policy is a failure. It is so indifferent to the Church that a majority of the faculty in the academic courses are of some other denomination, and of the seven deans only one (the dean of the theological school) is a Methodist.

This provokes the hostility of the scholars in our Church as well as the distrust of the masses of our people. They say, and say truly, that it is incredible and ridiculous to claim that in all our Church we cannot find a dozen men . . . as able as the comparatively obscure men who now fill the chairs at the Vanderbilt University. . . .

The Church can be rallied, money assured, and patronage increased if the Church can be assured that this foolish and fatuous policy is to be abandoned.

On the other hand, if it is to go on, the Church ought not to put another dollar there nor send another student where his pride in his Church will be destroyed. . . . The University has been damaged by this policy until . . . throughout the Church there is wide-spread distrust and dissatisfaction.

May our Father give you wisdom and strength to rescue this foundation in which there is so much of value to his Church involved!

Changes in the management of the university made with the intention, as Bishop Candler believed, of reducing the control of the church over the university were consummated in the effort in 1905 to obtain a new charter which contained "no reference to the history of the University or its connection with the Church."<sup>2</sup>

<sup>2</sup> Episcopal Address, 1914.



By the time the General Conference of 1906 had assembled, dissatisfaction on the part of some of the bishops and some of the members of that conference had become so pronounced that the conference adopted a resolution which declared: "There can be no question as to the ownership of the University by the Methodist Episcopal Church, South, or as to the charter rights of all the Bishops; but in view of certain questions which must be authoritatively decided" a committee was appointed to study these essential relationships and to make a report. After an exhaustive investigation this committee, composed of "five eminent lawyers," reached unanimous conclusions affirming the ownership of the church, its right to elect the trustees, and the visitatorial rights of the bishops. The General Conference accepted the report of the committee and, evidently with the purpose of making a test case, elected three men to fill the vacancies on the board of trustees.

The board of trustees refused to seat the men elected by the General Conference and filled the vacancies with men of its own choosing, whereupon the bishops, following directions from the General Conference, brought action in the Chancery Court of Davidson County and won on every count. The trustees then appealed the decision of the Chancery Court to the Supreme Court of Tennessee; and, while this appeal was pending, the chancellor, with the backing of the executive committee, sought and obtained the conditional promise of a million dollars from Andrew Carnegie to the medical department of the university. One of the conditions included: "A small board of seven persons shall govern the medical school." The second condition was not so categorically stated but clearly implied: "I do not believe it wise for any sect to control educational institutions, such as universities." Although he desired to make the gift, he said, "I hesitate to do so until the question of denominational control has been settled by the courts." His demand approached the categorical when he stated "the character of the school itself" as one condition of the gift. Four members of the board of trustees protested and voted against accepting the gift from Mr. Carnegie with the conditions attached, but the majority voted with the chancellor and the executive committee. The bishops then vetoed this action, and the attitude of Bishop Candler toward the whole situation was indicated in the paper he wrote in handing down the veto:

In view of the fact that, as the Board of Visitors of the Vanderbilt University, we felt constrained to disapprove of the action of the Board of Trustees in undertaking to accept the proposed gift of Mr. Andrew Carnegie to

the Medical Department of the University, we make the statement which follows:

We are deeply concerned for the welfare of the University, and, if this gift had been offered without embarrassing conditions, as all other gifts to the institution have been made, we should have offered no objection to its acceptance. But the conditions imposed upon this gift and the letter accompanying it, which must be taken as expository of those conditions, are such as lead us to believe it cannot be accepted without a breach of the trust and without dishonor to the Church, if the conditions are fulfilled in good faith to the donor.

We are as unwilling that Mr. Carnegie should be deceived as that the University should be dismembered and the Church of God dishonored.

We are of the opinion that the Board of Trustees cannot legally delegate the government of the Medical Department or the control of any other Department of the University to any governing body such as is stipulated in this case. If the Board of Trustees, in pursuance of these conditions, could dis sever the Medical Department it could, by the same process, set off any other department and thus break up into fragments the whole foundation, and put each piece in the control of a board framed with a view to alienate from the Church the University which it founded and owns.

The coupling with the proposal to deal thus with the Medical Department an illusion to the pending suit of the Church to maintain by law its rights in the University and the suspending of a gift upon the issue of that suit, puts the matter out of serious consideration. The implications of such a proposal we forbear to discuss.

Our University needs funds for its enlargement and improvement. It needs far more than one million dollars. And we welcome all benefactions which are made in furtherance of the aims for which it was founded. We are grateful to the large-hearted men and women, whose unconditional gifts in the past have blessed it.

But we cannot approve the acceptance of gifts the conditions of which require the change of the nature of the institution, which in effect mean the destruction of the University which its founders set up, and the use of its name and resources to raise upon its ruins an establishment which was never desired or intended. To such a course neither the offer of one million dollars nor any number of millions can tempt us for one moment. We should betray utterly the confidence of the Church of God and prove recreant to duty, if we failed to disapprove such a course and exert whatever power we have to arrest such a proceeding. . . .

In thus expressing ourselves we disclaim any intention of giving offense to any one or reflecting upon the motives of any. We feel called upon, however, in the present occasion, when the fitness of any and all branches of the



WARREN AND ASA CANDLER ABOUT THE TIME OF THE  
FOUNDING OF EMORY UNIVERSITY





Church of God to own and operate colleges and universities is called in question to reaffirm the Church's position on the subject with all emphasis. The issue is clearly joined, and we cannot hesitate for a moment to do our duty as we see it. With profound concern for the welfare of our Country, with sincere devotion to the interests of the University, with fervent desire for the promotion of the cause of Christian Education, and in the fear of God whom we serve, we feel constrained to withhold our approval from the acceptance of this gift with the conditions annexed to it.<sup>3</sup>

The attitude of the church toward the vote of the protesting trustees and the veto of the bishops was expressed in this reference in the Episcopal Address of 1914: "Every Annual Conference of the connection in the United States, with less than a dozen dissenting votes out of 8,000, endorsed and commended the action of the protesting trustees and the veto of the Bishops."

In the opinion of the Supreme Court two questions were involved in the suit which was then pending: "Whether the General Conference has the right to elect the members of the Board of Trustees and whether the College of Bishops had visitatorial power over the University and the right to veto the action of the Board of Trustees."

Apparently Bishop Candler took no active part in directing the suit, but he shared the resentment of the church when the decision of the Supreme Court recorded a sweeping victory for the board of trustees.

In the Episcopal Address of 1914, written by Bishop Candler, the bishops said:

The decree of the court leaves to the Church a mere shadow of connection with the University, which, in our opinion, does not justify the Church in any attempt to direct the affairs of the institution or assume any responsibility for it. We are thus deprived of what we honestly believed to be our own and which hundreds of actions taken in our General and Annual Conferences and in the Board of Trust of the University itself has been affirmed to be the property of the Church. Indeed, the ownership of the University by the Church was never questioned for more than thirty years by any one within or without the Church [it had been forty-three years since the University was established]. . . . As law-abiding citizens we bow to the decision of the court.

This, however, does not mean that we are bound to agree that the Church has received justice in what has been done and decided. To do that would put us in the attitude of having sought to appropriate to our use property which we did not own. All the actions of the Church in asserting its owner-

<sup>3</sup> Manuscript, Emory University.

ship in Vanderbilt University have been characterized by scrupulous conscientiousness; and its methods of procedure have been open, honest, and straightforward. In all this transaction the Church has had clean hands and a pure heart.<sup>4</sup>

On the recommendation of the bishops the conference appointed a special committee to study the entire question and suggest what should be done. This committee could not agree on a unanimous report as to procedure, but it did agree unanimously:

As the highest representative body of our Church, we herewith place on record our sincere and positive conviction that the opinion of the court does not fully determine the real equities involved. In the expression of this conviction we are not unmindful of the respect that should be accorded to the legally constituted civil authorities, but there are times when it is the duty of the most peaceful and law-abiding citizens to enter their solemn protest against the action of civil authorities lest injustice should become common and the courts be brought into contempt.<sup>5</sup>

This special committee recommended that a commission to be known as the Educational Commission of the Methodist Episcopal Church, South, consisting of sixteen members—four bishops, four ministers other than bishops, and eight laymen—should be appointed by the College of Bishops and should be given blanket authority to do four things:

1. To reconvey to the original patronizing conferences "all right, title, interest, authority over and control in" Vanderbilt that the decision of the Supreme Court had left to the General Conference.

2. To "provide at the earliest possible time for the establishment and maintenance of a Biblical School or Department of Theology where young men may be taught and trained for the ministry of the Church."

3. To "consider and determine the advisability and wisdom of establishing an institution or institutions" of university grade for the Methodist Episcopal Church, South, and to take all necessary steps to make its decision effective. Although the committee did not make its opinion mandatory, it clearly indicated its thought that the far-stretching territory of the church would require two universities, one east and one west of the Mississippi River.

4. To take such steps as were necessary to incorporate such institution or institutions as it should see fit to establish "so as to secure to the

<sup>4</sup> *Daily Christian Advocate*, May 7, 1914, p. 14.

<sup>5</sup> *Ibid.*, May 16, 1914, p. 78.



Methodist Episcopal Church, South, the ownership and control of the same in perpetuity.”<sup>6</sup>

The report of the special committee was adopted by the General Conference, and the College of Bishops announced the commission: bishops—W. B. Murrah, W. A. Candler, J. H. McCoy, and J. C. Kilgo, all of whom had been college presidents; ministers—A. J. Lamar of the Alabama Conference, Plato T. Durham of the Western North Carolina Conference, Forrest J. Prettyman of the Baltimore Conference, and William D. Bradfield of the West Texas Conference; laymen—G. T. Fitzhugh, Memphis; Asa G. Candler, Atlanta; W. G. M. Thomas, Chattanooga; John P. Scott, Shreveport; H. R. Fitzgerald, Danville, Virginia; J. E. Cockrell, Dallas; T. T. Fishburne, Roanoke; and W. D. Thomson, Atlanta.

This commission met the day it was announced and elected W. A. Candler, chairman; Plato T. Durham, secretary; and Asa G. Candler, treasurer.

In notifying W. D. Thomson of his appointment to the commission, Bishop Candler gave his evaluation of the importance of the work assigned it:

No greater task has ever been laid upon any committee in the history of our Church in the last fifty years. We have an opportunity, if we will make the most of it, to do more than repair the loss of the Vanderbilt—the opportunity to save our whole Church, and, in a measure, the entire South from the ruinous effects of secularized and godless culture.<sup>7</sup>

The original patronizing conferences appointed commissioners to confer with the Educational Commission concerning the transfer of Vanderbilt from the General Conference to them. For the guidance of the commission Bishop Candler had obtained the opinion of two disinterested lawyers of recognized ability as to the “possibility of bringing a successful action in the Federal Courts to establish the rights of the patronizing Conferences to the ownership and control of the Vanderbilt University.” These opinions were given careful consideration by the commission acting alone and then in joint session with the commissioners of the annual conferences concerned. After a review of the entire situation in the light of these two opinions and also the opinions of the able lawyers on the commission itself, a statement was given to the church by the Educational Commission:

<sup>6</sup> *Ibid.*

<sup>7</sup> Thomson's Emory History scrapbook, Emory University library.

It is the sense of the Commission that it is impossible to transfer any rights, titles, authority over, interest or control in Vanderbilt to the patronizing Conferences; . . . that it was best to put an end to all further controversy of every character pertaining to Vanderbilt University; but the Commission desires to voice a final protest against the manipulations by which Vanderbilt University has been lost to the Church; that the Commission feels that the adoption of this resolution forever puts an end to its connection with the Vanderbilt controversy.<sup>8</sup>

The General Conference recommended to the Educational Commission, at the time it was created, that, in the event it should decide to establish a university west of the Mississippi River, it should consider the claim of the Southern Methodist University at Dallas, Texas, to be that university. This university had been founded by the Texas annual conferences in 1910 as a Texas Methodist enterprise, was still in the formative period, and was moving a bit haltingly. It was promptly tendered to the Educational Commission to be the university west of the Mississippi River and was gladly accepted "on condition that the charter be so amended as to comply with the requirements of ownership and control by the Church which the General Conference has subscribed." Agreement was reached between the Educational Commission and the representatives of the university; all necessary conditions were fulfilled, and the Southern Methodist University opened under its new alignment in September, 1915.

Concerning its first year Bishop Candler reported for the Educational Commission:

During the year just closed the University has operated the School of Liberal Arts, the School of Fine Arts, and the School of Theology. In all these departments there has been an enrollment of 751 students, which does not include 156 students enrolled in the Summer Normal School. This record we regard as unsurpassed in the history of Southern institutions, and we feel sure it will give great joy to the Church. The University has four buildings completed, which have been in use during the past year.<sup>9</sup>

Since Southern Methodist University was already organized and a new university, subsequently called Emory, was only in process of organization, the commission centered its efforts upon Emory but continued to give the older university all necessary oversight, to confirm its

<sup>8</sup> See *Minutes of Educational Commission*, eleventh meeting, pp. 1-14; twelfth meeting, pp. 1-2; thirteenth meeting, pp. 1-2; fourteenth meeting, pp. 1-6.

<sup>9</sup> *Annual Report of the Education Commission*, August, 1916.

trustees, and to aid it in procuring a larger endowment and more money for immediate demands. The commission considered it and Emory as partners in one great enterprise and in no sense as rival institutions. None of them was more intent upon the advancement of both universities than the chairman, even after he was elected chancellor of the new Emory. His duties as chairman of the commission and chancellor of Emory were never allowed to conflict, and he never relaxed his sense of responsibility for both institutions as chairman of the commission. To the editor of a conference organ west of the Mississippi, who apparently had sought an advertisement of Emory, he wrote:

I doubt we ought to advertise Emory west of the River. I am profoundly concerned that our University in Dallas shall have all possible help and no slightest hindrance or competition in its university work. We need west of the River a school of university grade, and this is our chance to have it.

When one of the commissioners offered to make Emory a gift of more than twenty thousand dollars, Candler reminded him that his offering should properly go to Southern Methodist University since he lived west of the river, and it was only when he expressed his preference for Emory over Southern that his subscription was accepted.

The General Conference had made rather explicit its thought that a university should be established east of the river; and, as the commission had the same idea, it lost no time in appointing a committee to recommend the location of the proposed university. After the commission had explored the offers of competing cities, Atlanta was selected as the site.

On July 16, 1914, Bishop Candler presented a letter from his brother, Asa G. Candler, addressed to him as chairman of the commission, offering a million dollars toward the endowment of the new university. The commission "voted by a rising vote . . . to spread on the minutes of the Commission to be recorded for all time the communication of Mr. Candler."<sup>10</sup> The letter follows:

Bishop Warren A. Candler,  
Chairman of Educational Commission, etc.,  
My dear Brother:

Impelled by a deep sense of duty to God, and an earnest desire to do good to my fellow men, I make to you, as Chairman of the Educational Commission, appointed by the General Conference of the Methodist Episcopal

<sup>10</sup> *Minutes of Educational Commission*, eighth meeting, p. 2.



Church, South, held at Oklahoma City, to take in hand the repairing of the loss inflicted upon the Church by the decision in the case of Vanderbilt University, the communication which follows:

While I do not possess by a vast deal what some extravagantly imagine and confidently affirm, God has blessed me far beyond my just deserts by giving to me such a measure of this world's goods as to constitute a sacred trust that I must administer with conscientious fidelity with reference to His divine will.

During all the years of my life I have endeavored to do what I could with the earnings of my toil, but at this time the Church and the Country are confronted by a situation which, as I see it, requires that I do for the cause of Christian education what I am about to set forth.

In my opinion, the education which sharpens and strengthens the mental faculties without at the same time invigorating the moral powers, and inspiring the religious life, is a curse rather than a blessing to men; creating dangerous ambitions, and arousing selfish passions faster than it supplies restraints upon these lawless tendencies in human nature; stimulating into activity more of the things by which men are tempted to wrong, than it quickens the powers by which temptation is resisted with success.

I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied, without institutions of learning owned and controlled by Churches. Under our political system the limitations upon the civil government in matters religious put such education beyond the reach of that power. And I cannot agree for a moment that the best type of religious education is that which some claim is propagated in an unwedded state, outside any and all churches, by institutions which are subject to neither civil nor ecclesiastical authority, and which acknowledge no responsibility to the people whom it proposes to educate.

Boards of Trustees that are independent of all government must inevitably change in person and policy with the changeful years. But the Church of God is an enduring institution; it will live when individuals and secular corporations have perished. It is not easily carried about by the shifting winds of doctrine which so affect men and institutions too responsive to the transient modes of thought and custom which come and go with the seasons. Hence, I desire that whatever I am able to invest in the work of education shall be administered by the Church with a definite and continuous religious purpose.

In this I do not seek a sectarian end; for I gratefully acknowledge that I have received benefits and blessings from all the Churches of our land. I rejoice in the work of all the denominations who love our Lord Jesus Christ in sincerity, and seek to do good to men. But to some one Church I must commit my contribution to Christian education, and I see no reason to hesi-

tate to trust money to that Church to which I look for spiritual guidance. To that Church at whose altars I receive the Christian gospel and sacraments, and upon which surely I may depend, I safely entrust the things I possess. Its history in the work of education justifies me in believing that it will use what I entrust to it in a liberal and catholic-spirited manner; for in all of its institutions of learning it has on occasion engaged Christian men of other denominations when the needs of the work seemed to require the services of such instructors, and it has never used its schools for the purpose of proselyting the sons and daughters of other Churches.

I cannot believe that the promotion of the evangelical and brotherly type of Christianity for which it stands will fail to benefit the people of my section and country without regard to denominational lines.

This type of Christianity has prevailed generally in the South, and I desire to do what I may be able to do to perpetuate it, believing as I do, that it makes for a wholesome conservatism politically and socially, and for a blessed civilization crowned with piety and peace.

I wish that the characteristic excellencies of our people may be made better, and that the things which blemish our lives may be speedily obliterated.

To this end, as far as education can accomplish it, I offer to the Educational Commission of the Methodist Episcopal Church, South, charged by the General Conference with the duty of establishing an institution of university grade east of the Mississippi River, the Sum of One Million (\$1,000,000) Dollars, for the endowment of such an institution, the plans and methods of which are to be definitely directed to the advancement of sound learning and pure religion. To the end that the institution may be secured to the Church beyond the possibility of alienation at any time in the future, I will accompany my contribution with the deed of gift explicitly so providing.

In making this contribution under these terms, and with this expression of my views and purposes, I seek no controversy with those who may hold opinions with reference to educational work at variance with the sentiments above expressed. It is surely permissible that I endeavour to strengthen the things in which I steadfastly believe without just offense to any who are of a different mind.

I fully appreciate that One Million Dollars is insufficient to establish and maintain the University, which is needed and intended by the Church. Indeed, no amount of money alone is adequate for such a purpose. The faith, the love, the zeal and the prayers of good people must supply the force to do that which money without these cannot accomplish. But I trust all these precious things will be given, together with many other gifts, great and small, from people of large means, and from people of small means, so that in due time the great institution which is proposed may be fully equipped for the blessing of men and the glory of God.

In humble trust in the Christ to whom I look for salvation, I dedicate the means with which Providence has blessed me to the up-building of the

Divine Kingdom. In the confidence that my brethren and fellow-citizens of Atlanta, of Georgia and of our Southern Methodist connection will join with the Commission in carrying this great enterprise to speedy and large success, I offer this contribution to its foundation.

Respectfully,  
ASA G. CANDLER<sup>11</sup>

Years later when the memoir of Asa Candler was read before the board of trustees, Bishop Candler made a statement which further indicated the spirit in which this gift had been made by Mr. Candler:

I do not rise to add any word of laudation to the eulogy of my lamented brother's life and services which has just been read. . . . But this seems to be a fit occasion to make a statement to the Board of Trustees which is due to both you and him.

When he had under consideration the gift of his first million of dollars for the founding of this institution, he was profoundly concerned that its religious character should be pronounced and permanent. More than once he asked me, "Can we establish a University which will stand firmly for evangelical Christianity and remain ever faithful to the Church?" In response to his question, I expressed the belief that the establishment of such an institution was assuredly possible.

Accordingly, he made his first gift, and his purpose in making it was incorporated in the charter which binds Emory University to the cause of evangelical Christianity and to the service of the Methodist Episcopal Church, South, in bonds as strong as legal terms can make them.

In connection with this statement concerning the definite purpose of my brother in the making of his first gift, which purpose pervaded all his subsequent contributions for the establishment and development of the institution, I will be permitted to express the hope that his purpose may never be defeated by the subversion of the object of the foundation by any person or teaching in it that is inimical to evangelical Christianity or antagonistic to the Church which he loved so warmly and venerated with filial devotion.<sup>12</sup>

Asa Candler had for his brother Warren the highest admiration and the strongest and tenderest affection, and these attitudes were warmly reciprocated by Bishop Candler. He had often discussed with his younger brother the question of his financial stewardship, and this particular gift had been carefully considered between them. In a letter written to Bishop Candler, June 30, 1914, his brother said:

<sup>11</sup> In August, 1947, Charles Howard Candler, son of Asa G. Candler, announced a gift to Emory University of his interest in Asa G. Candler, Inc. The minimum value of this gift has been placed at five million dollars. Mr. Candler is now chairman of the board of trustees of Emory University, having succeeded his father.

<sup>12</sup> Manuscript, Emory University library.



I have made to you a frank, definite statement as to what I will be able to promise. I prefer that the public know about *this not* a day *sooner* than you think it should be *published*. I am certain to be annoyed whenever the announcement is made.<sup>13</sup>

Then came a dinner at which an effort was made to get financial backing for the pledge the city of Atlanta had made to secure the location of the university there, and both Bishop Candler and Asa Candler were present. Wallace Rogers, a guest at that dinner, gave this side light:

I sat with Bishop Candler. He was a short distance back in the audience. He seemed unusually nervous and spoke to me several times about what his brother might do. I felt sure that he knew his brother's plans, but there was an intense feeling of utmost concern expressed in his attitude and voice. I noticed that he was wet with perspiration, and the stress under which he labored did not let up until his brother had made the historic announcement that set up the School of Theology. . . . The thing that impressed me so much was the tremendous mental and physical tension of Bishop Candler. As he sat there he seemed to carry the entire load of this momentous occasion which meant so much to the future.<sup>13</sup>

Bishop Candler had no doubt of his brother's veracity. His Christian character he held in exalted esteem. There is but one explanation of the seeming contradiction: the building of this university had become so interwoven into Bishop Candler's very heartbeat and so poignantly did he feel the importance of this particular gift to the immediate success of the enterprise that his suspense was almost breath-taking while he waited for the announcement.

ASA GRIGGS CANDLER was born December 30, 1851, near Villa Rica, Carroll County, Georgia. It was his early purpose to be a pharmacist; but educational opportunities were not good in Carroll County when he was a boy, and the disruption of financial affairs attendant upon the War Between the States postponed his hopes. But his plan was not abandoned. Having served his apprenticeship in a drugstore in Cartersville, he went to Atlanta seeking a more promising outlet and arrived there with \$2.50 in his pocket.

In 1888, after some experience as a druggist, he obtained the formula

<sup>13</sup> On Sept 29, 1915, Bishop Candler wrote a correspondent: "Since my brother's gift to the University I have received hundreds of letters asking me to get aid from him. I think it would have required not less than \$10,000,000 to meet all the requests of this sort which have come to me to say nothing of the letters which have reached him." (Candler letters.)

for Coca-Cola; organized a company, of which he was president and owner of the major part of the stock; obtained a charter; and launched the business which brought him a great fortune and became the foundation of additional wealth at a later time. But his rise was not meteoric.

A financial statement made out in his own handwriting when he was thirty-eight years old . . . showed a net worth of \$17,396, including his modest suburban home which he valued at \$6,000.<sup>14</sup>

His great business sagacity enabled him to venture successfully in a number of enterprises, and to become for over thirty years of his life one of America's multi-millionaires.<sup>15</sup>

In the use of his wealth he was public spirited and humanitarian. In 1907 real estate values in Atlanta were in dire distress because of panic conditions. Mr. Candler came to the rescue, buying at normal valuation property forced on the market. When the price of cotton slumped threateningly at the beginning of World War I, out of his personal funds he saved hundreds of thousands of bales for a better price later. Many informed people gave him credit for saving the cotton market from collapse.<sup>16</sup>

Under pressure he allowed himself to be elected mayor of Atlanta for one term.

It was a critical time in the city's history. A business administration was needed. . . . His was one of the most notable administrations in the city's history. While he was mayor, his bank account belonged to the city. . . . Time after time his personal finances saved the city treasury at one critical state or another.<sup>17</sup>

It was said on good authority that at one time he had on hand about one million dollars worth of papers and securities of doubtful commercial value. They were not good business ventures; but people needed a lift, and he made of his money a lever to help them up.

His interest in Christian education did not begin with the founding of Emory University. For about fifteen years prior to that time he had served on the board of trustees of Emory College and for some years as president of that board. To that institution he had contributed, at one time paying a deficit of \$29,817.34, and at the same time subscribing

<sup>14</sup> W. D. Thomson in *The Christian Advocate*, May 3, 1929, p. 7.

<sup>15</sup> *Minutes of the Board of Trustees*, Emory University, May 31, 1929.

<sup>16</sup> *Atlanta Constitution*, March 13, 1929, p. 6.

<sup>17</sup> *Ibid.*

\$75,000 toward its endowment. Then came his initial gift of \$1,000,000 to Emory University. This was supplemented by later gifts until the total reached about \$7,000,000.

Asa Candler also had concern for the physical needs of his fellow man. The idea of a hospital in Atlanta under the auspices of the church was projected by Bishop Candler, but it is doubtful that the Wesley Memorial Hospital could have been successfully launched at that time without his brother's contribution. Later came the transfer of the hospital to the Druid Hills campus and its enlargement into one of the best equipped institutions in the South. This was made possible by the investment of an additional \$1,250,000 by him. Since the hospital is now a part of Emory University, his investment in it may be added to his other gifts to that institution, bringing the total to more than \$8,000,000. But how much he gave that is not tabulated will likely never be known.

From the time he was twenty-three years of age he served continuously as steward in the church, and most of the time he was also either a Sunday-school teacher or a Sunday-school superintendent. He served as a member of the executive committee of the International Sunday School Association, on the board of missions of his annual conference, as a trustee of the conference orphans' home, as treasurer of the conference preachers' aid society, and as a delegate from the North Georgia Conference to the General Conference of 1914, which inaugurated the movement leading to the founding of Emory University.<sup>18</sup>

Vanderbilt University had been lost to the church because of certain sentences in its charter. The able and devoted men who served as its first trustees had been eager to implement, most speedily and effectively, the endeavor to achieve a university, and it never occurred to them that a time would ever come when their successors in office would be interested in alienating the institution from the ownership and control of the church. In that confidence they failed to make the charter invulnerable. Now the church was inaugurating a larger educational venture. Made wary by the calamity which befell its first university through lack of proper safeguards in the charter, the General Conference vigorously charged the Educational Commission to see that the ownership and control of such institutions as should be founded or taken over should be "secured to the General Conference of the Methodist Episcopal Church, South, or to some other governing body of the same in perpetuity." The commission's report to the annual conferences in 1915

<sup>18</sup> *Christian Advocate*, May 3, 1929.



gave convincing proof of its full accord with that injunction of the General Conference:

In the charter of Emory University it is specially provided that "all property, real or personal, that may be purchased or otherwise acquired by said corporation, shall be received and held in trust, that it shall be used, kept, maintained and disposed of for the educational purposes in this charter set forth *subject to the discipline and usage of the Methodist Episcopal Church, South, as from time to time authorized and declared by the General Conference of said Church.*" It is further provided that the Board of Trustees may not take action contrary "to any action that may be taken by the General Conference of the Methodist Episcopal Church, South." Its charter further provides that all its by-laws, rules and regulations shall be in keeping with the "laws, rules, resolutions, actions or regulations now existing or that may hereafter be taken or adopted by the General Conference of the Methodist Episcopal Church, South." In the deed conveying the real estate owned by the University, the property *is made subject to the "discipline and usage of the Methodist Episcopal Church, South, as from time to time declared by the General Conference of said Church."* In the deed of gift by which Mr. Asa G. Candler, Sr., conveyed to the University an endowment fund of \$1,000,000, the donor incorporated his letter sent to the Educational Commission, July 16, 1914, in which he declared that his gift was to the Methodist Episcopal Church, South, and this letter has become a part of his deed. In addition to incorporating his letter in his deed, the donor inserts in the deed the following language also: "It is my intention and desire that should there ever arise any conflict or dispute between the said Emory University and the General Conference of the Methodist Episcopal Church, South, that the will of the said General Conference with reference to the management and disposition of said fund shall be supreme and shall be observed by the said Emory University." These particular statements are made that the Church may be informed of how perfectly this institution has been placed in the ownership and control of the Church.

Like action was taken in connection with Southern Methodist University.

In view of the careful action of the commission to carry out the orders of the General Conference in this regard, the words of Bishop Candler in reporting its action to the General Conference of 1918 had strong justification:

I have been careful never to express my contempt for the courts of Tennessee with reference to Vanderbilt University; but if any Georgia court ever questions these charters, I shall pour out such a volume of contempt that it will raise the watercourses from the Savannah River to the Chatta-

hoochee; and then I will go over to Texas and express myself further in a way that will lift the tide in the Trinity and the Brazos.<sup>19</sup>

Continuing this address to the General Conference Bishop Candler referred to the hard financial conditions, due to World War I, under which the commission had carried on its work, and added:

We turn over to the Methodist Episcopal Church, South, through the Conference, a University at Dallas, Texas, with assets amounting to \$2,560,-288.55. And we turn over to the Methodist Episcopal Church, South, Emory University in Atlanta, with assets aggregating \$3,432,758.26. And it owes nobody anything but to love one another. When you add the two together you have university property very close—within less than \$20,000—to the amount of \$6,000,000. And if the Kaiser had been less careless about war, we might have had a great deal more; but he did not consult us. He does not consult the people enough anyhow.

The loss of Vanderbilt was thus magnificently repaired and more by the Methodist Episcopal Church, South, under the leadership of the Educational Commission; and that commission had functioned under the leadership of its chairman. When the commission faced the gigantic responsibility which had been committed to it by the General Conference of 1914, it realized

that the heart and brain to which should be intrusted the leadership of this enterprise was the one question of supreme importance. . . . There could be no thought but to lay hold of the master spirit of the Church and thrust him into the leadership. . . . In this hour of supreme need and peril it was the thought, not only of the Commission of Education, but of the whole Church, that the man of God for this work was Bishop Warren A. Candler.

And now that confidence stood justified. All of the commissioners had given generously, even sacrificially, of their time and strength, but they would have been the first to say that the guiding, inspiring factor in their spectacular achievement had been the chairman who later was to serve Emory University as her first chancellor.

<sup>19</sup> *Daily Christian Advocate*, May 6, 1918, p. 17.

## *Chancellor of Emory University*

WHEN Bishop Candler was elected the first chancellor of Emory University, July 16, 1914, there was no university—no campus, no professor, no pupil, not even a name. In effect he was elected to build a university of which he might be chancellor.

The Educational Commission had deferred decision concerning the name of the new institution and had directed that a ballot for this purpose should be taken by mail. There had been some expression that the university should be called Candler, or at least Emory-Candler; but this suggestion received no countenance from either of the two brothers whose names were so intimately intertwined with its earliest history. When the ballot had been taken and it was found that Emory had been chosen as the name, a general sense of satisfaction was felt throughout the church. Emory College had made an inspiring record; its history enshrined the loftiest traditions, and among its alumni were men who had become illustrious. It was fitting that its name should be perpetuated in the new institution and should come to shine, because of that connection, with a yet brighter luster.

The Educational Commission had unanimously desired to elect Bishop Candler chancellor and had shaped its organization that he might be able to add the duties of the chancellorship to his work as bishop without too great a strain. The plan adopted to this end contemplated a president who, in association with the chancellor, was to be responsible for the internal management, including all details, both great and small. The chancellor would be expected only—a colossal only—to represent the university to the church and the wider public, to keep it ever present in their thinking, and to keep the church alive to its obligation to make possible its high destiny.



Though effort to the contrary was made, the actual outworking of this plan left the office of president vacant until 1920. The bylaws of the university required the chancellor, in the absence of a president, to assume his duties. As Candler was never a man to treat lightly any obligation he had accepted, the duties of both chancellor and president fell upon him at first. In the process of administration he delegated certain important affairs, and it is likely true that he had little direct part in organizing the various departments, except the theological, beyond the determining voice in selecting the deans. But there were smaller matters which he allowed to intrude heavily upon his time and strength—a drudgery he was never meant to carry. This was due in part to his belief that he could direct these details more effectively than others officially related to the university and to the further fact that he knew that his volunteer associates, though interested, were busy men who might postpone important matters which needed prompt attention. That no such handicap should befall, he, perhaps the busiest of the number, became answerable here also.

But these attitudes blended into an over-all reason. He believed with consuming conviction that Christian education was so intimately wrought into the very fabric of the Kingdom of God that whatever displaced it, vitiated its quality, or limited its impact was striking at the very heart of the Kingdom. He believed and continued to believe what Bishop Kilgo wrote in 1914:

The issue is joined in the South. . . . We have got to answer for all time this supreme question, Shall Americans Christianize their Schools or shall the Schools paganize Americans? This is no mere dream; it is the awfulest reality we have ever confronted in this country.

And he was one of those, to quote Bishop Kilgo again, who were saying, "By the power of God, Americans in the South will Christianize the Schools." The purpose to make this university an important factor in advancing that type of education in the South—and, as far as might be, in the nation—fused itself with his love of God and became one of his imperial mandates. So obsessed was he with that dedication that he poured himself out lavishly, even wastefully, lest that sacred—and to him that was no idle word in this connection—aim should suffer the least impairment. He did not subtract from the great to give attention to the small; he added the small to the great and neglected neither.

The guiding hand of the chancellor was upon every phase of the

university's life during its earliest years. He literally lived with it by day and by night—thinking, planning, working, scolding, encouraging, energizing. It permeated his entire outlook, consciously or unconsciously. Nothing pertinent to its welfare escaped his forethought, his fore-determination, his continuous oversight. His associates said, "Those of us who stood close to him as members of the commission and of the Board of Trustees have been inspired by his power of sustained effort, the versatility of his gifts, and his holy zeal for the higher values of Christian culture."

WHAT was known as the "Guess Place," situated just outside the city limits of Atlanta, near the Druid Hills residence section, and containing seventy-five acres, was selected as the site of the campus. It was entirely undeveloped at the time but was accessible to paved streets, sidewalks, water, sewerage, gas, the streetcar, and railroad facilities. Roads, paths, bridges, retaining walls, water lines, electrical equipment, and mechanical apparatus gradually wrought transformation. The development of the campus had been expertly planned from the start, and the committee on buildings and grounds reported in 1927:

In looking over the grounds and buildings we remember that we are working to the completion of a great architectural and landscape gardening design furnished by one of the great architects of America. We are delighted to see this design fulfilling itself in the buildings and in the beautiful driveways through the campus of the university.

In the mind of the General Conference the provision for a trained ministry was the most urgent aspect of the new universities. This need had found a place in the prospectus of Southern Methodist University from its organization, and the Educational Commission lost no time in making provision for a theological department in connection with Emory University. This was to be the first department organized. At least \$500,000 of Candler's gift was to be appropriated as an endowment for that department, and not fewer than fifty scholarships of \$100 each were to be provided for students who needed financial help.<sup>1</sup> In appreciation of Warren A. Candler and Asa G. Candler this department was to be called the "Candler School of Theology."

Fortunately it was not necessary to delay the opening of the School

<sup>1</sup> *Bulletin*, Emory University, 1928, p. 54.

of Theology until a building could be erected. The Wesley Memorial Church building in Atlanta offered temporary lecture rooms and rooming accommodations for the students and had been tendered to the commission as a part of the offer of Atlanta to secure the university. Through the hard and persistent work of Bishop Candler in 1911 the Thursfield-Smith collection of Wesleyana, "the finest collection of Wesleyana in the world," was already on deposit there. "In this collection may be found every book written or edited by John Wesley, all the standard histories of Methodism, and all the Methodist Hymnals from the first until the last issued," the Educational Commission said in 1915. In preparation for the opening of this department a large number of the most recent treatises on theology had been added to this collection.

This beginning of a library for the theological department was enriched by later additions to the Thursfield-Smith collection and other gifts until the chancellor felt justified in saying to the trustees in 1917:

It is not an overstatement to say that in the School of Theology of Emory University there is now the largest collection of rare books, pamphlets, manuscripts, letters, pictures, and relics bearing upon and illustrating the history of Methodism to be found in Europe or America, and the collection grows richer daily. These precious things we hold in trust for the Methodist world, and we cannot fulfill too carefully the obligations of the high trust. To the Library of our School of Theology the future historians of Methodism must come for study and investigation.<sup>2</sup>

Although the charter of Emory University was not granted until January 25, 1915, in a very real sense the opening of the School of Theology was the official launching of the university and was so recognized by Bishop Candler in his address at that time. The occasion was given prominence befitting its dignity. The enrollment for the first year exceeded expectations, and the work of the year gave great satisfaction. This department continued to prosper; and when Bishop Candler resigned the chancellorship in 1922, it had nine chairs, eight thousand volumes in its library, and was offering advanced work in theology.

From the time the Educational Commission was appointed, the authorities of Emory College had shown a disposition to co-operate with its announced purposes, and negotiations between the trustees and the commission led to such an amendment of the charter of Emory College that it was possible for the college to become the department of liberal

<sup>2</sup> *Minutes of Board of Trustees*, Emory University, p. 77.



arts of Emory University in March, 1915. The addition of this new department increased the assets of the university in buildings, grounds, apparatus, library, and endowment by \$700,000, and its library by more than forty thousand bound volumes and many thousands of rare pamphlets.<sup>3</sup>

After Emory College had been acquired, the trustees of the university organized Emory Academy. The growth of this new institution soon overran facilities for teaching and housing at Oxford, and posed the question of transferring the department of liberal arts to Atlanta. This proposal aroused such opposition in some quarters that legal action to prevent removal was threatened; but in the end, primarily through the interposition of the chancellor, the transfer was accomplished with astonishingly little friction. In every probability the chancellor's heart urged against the change, for his attachment to Oxford was very strong. Nevertheless he recognized that the university was up against a stubborn fact and not a mere feeling, however sacred. "If the collegiate department had remained another year in Oxford, great injury would have been done to both it and the Academy," he declared.

The Educational Commission in February, 1915, resolved to organize a medical department as soon as practicable and appointed a committee to canvass the possibilities. After investigation this committee reported that, if it were a question of founding a new medical school, it would recommend adversely because of the expense attendant upon such an enterprise and also because advanced standards had so reduced patronage that another medical college was unwise. But a fortunate situation in Atlanta made it possible, to the advantage of both institutions, for the university to acquire a Grade A medical school whose 1914-15 catalogue showed an enrollment of 490 students. The Atlanta Medical School had been in continuous existence, though under several charters, since 1854. In 1905 it was consolidated with the Atlanta School of Medicine under the old name, Atlanta Medical College. Almost immediately the faculty of the consolidated school realized that it would be necessary to obtain an endowment, a university connection, and greater hospital facilities if it was ever to achieve its goal of becoming an institution of dignity and permanent value whose graduates would receive recognition throughout the United States.<sup>4</sup>

<sup>3</sup> *Report of the Educational Commission*, Aug. 30, 1915, Emory University library.

<sup>4</sup> Henry Morton Bullock, *A History of Emory University, 1836-1936*, pp. 326-46; *Minutes of the Educational Commission*, seventeenth meeting, pp. 2-6.

Thus it came to pass that a university in search of a school of medicine found a medical school in search of university affiliations—a school with thousands of alumni; with real estate, buildings, equipment, and cash aggregating in value over \$260,000; with location immediately in front of Grady Hospital, to which its students had access for training; and with a large number of the leading physicians of Atlanta on its staff.<sup>5</sup> Negotiations brought a mutually acceptable agreement; and on May 24, 1915, the Atlanta Medical College became the School of Medicine of Emory University.

When Bishop Candler laid down the chancellorship, the medical school's enrollment had reached its maximum limit with more applicants than could be admitted; three full-time men had been added to the faculty, and a library with about five thousand books, all of the principal foreign and domestic journals, together with the *Index Medicus*, had been built up.

Before Bishop Candler retired as chancellor, three additional schools were added: School of Law, 1916; School of Business Administration, 1919; Graduate School, 1919. The summer school was also added in 1919.

Simultaneous with the organization of these schools was the acquisition of the physical equipment for their functioning. Four buildings were constructed in 1916: the Candler School of Theology, the Lamar School of Law, Dobbs Hall, and Winship Hall. By 1917 the John P. Scott Laboratory of Anatomy, the T. T. Fishburne Laboratory of Physiology, and a chemical laboratory were approaching completion on the Druid Hills campus, while on the grounds of the School of Medicine in Atlanta the J. J. Gray Clinic was far advanced.<sup>6</sup>

When Bishop Candler gave up the chancellorship in 1922, the Druid Hills campus had been enlarged to 110 acres, and the School of Medicine campus in Atlanta and the Emory College campus in Oxford had been added. On the Druid Hills campus there were in all ten permanent buildings, two temporary structures, sixteen residences for members of the faculty, and four units of the Wesley Memorial Hospital almost ready for occupancy. An athletic field had been laid out and improved. The Emory College buildings at Oxford had become a part of the uni-

<sup>5</sup> *Minutes*, seventeenth meeting, pp. 2-6.

<sup>6</sup> *Catalogue*, Emory University, 1922, pp. 25-36; *Report of Board of Trustees of Emory University to General Conference, 1922*, quoted in *Bulletin*, Emory University, 1922.

versity, as had the buildings of the medical school. The laboratories of the college were four; of the medical school, seven, while the clinics numbered two. In the library were more than fifty thousand bound volumes; and the assets, including Wesley Memorial Hospital, were \$5,441,910.

THE FIRST year of its history the university enrolled 631 students, including the academy, representing sixteen states and eight foreign countries. At the close of the fall term of 1919 the enrollment had reached 977, not including the academy, representing twenty states and seven foreign countries. The last year of Candler's active chancellorship showed 1,323 students, including the academy, from twenty-one states and eight foreign countries. Commenting on the enrollment that year, the chancellor said, "It is not an over-estimate to say that there would have been 1,500 if adequate provision could have been made for them."

Had facilities been adequate and the chancellor friendly to coeducation, enrollment would have increased still more rapidly. His attitude is reflected in his reports to the Board of Trustees.

During the year [1918] a young lady has been admitted to the School of Law. The Chancellor did not oppose it, but he takes occasion to put on record that he does not approve the entrance of women into the Schools of Law, Medicine, and Theology, believing that it is neither correct in principle nor wise in policy.<sup>7</sup>

And the next year he wrote:

At this session [1919] of the Board of Trustees, the policy of the University with reference to co-education should be finally settled. In my judgment co-education is a mistaken policy. It is proper doubtless to open the Teachers' College and the Summer Course for Teachers to female students, but in all other departments the University should be for male students only. . . .

For one, I cannot accept modern feminism in any of its lines of activity and especially in the matter of higher education. God meant there should be two sexes in the world, and all the movements which seek to bring women into the sphere of men are what the great Horace Bushnell aptly called "reforms against nature." . . . Moreover, our people are already educating nearly twice as many girls as boys, and there is no necessity for providing additional advantages in Emory University for female students. Young men need now more room than the institution has or can provide at any time soon.<sup>8</sup>

<sup>7</sup> P. 116.

<sup>8</sup> Pp. 157-58.



The Board of Trustees approved without qualification his ideas of co-education.

Bishop Candler's attitude toward the higher education of women should not be misunderstood because of these words. When he was president of Emory College, he found that the number of girls in college was much larger than the number of boys. He urged that more boys should have college training; but he emphatically declared that if only one sex could have such training, it should be the girls. Beyond reasonable doubt his opinion in this regard had not changed when he was talking to the trustees of Emory University. But he could see no reason, since there was not room at the university for both, why the girls should crowd the boys out when already there were nearly twice as many girls as boys in college. But this did not mean opposition to higher education for girls. It meant only that he was not sympathetic with certain types of higher education for women; and, whatever the type, he was not in favor of coeducation.

Toward the maintenance and increase of patronage the chancellor contributed, as he was able, in a general way; but toward the enrollment of the School of Theology he contributed in a special way. Presiding elders, pastors, and colleges were asked to send names of prospective theological students; and to such prospects went letters from the chancellor setting forth the advantages of Emory. For those who needed financial assistance he sought to secure scholarships, and for those who needed a pastorate he explored the possibilities.

A MILLION-DOLLAR endowment, plus \$500,000 from the citizens of Atlanta, was a good start toward a university, but it was only a start. Dread that it should have overrated estimate in the minds of the people tortured the heart of the chancellor. Writing to one of the trustees in July, 1914, he said, "I fear our people are going to get the idea that our good start is all that we need and sit back in ease and indifference. In that case what has begun so well would end in disaster, and that, I believe, would kill me."

To the same import he spoke in presenting the report of the commission to the General Conference of 1918:

Your Commission is not foolish enough to suppose that, great as these amounts are [about six million dollars], they will make you two real univer-

sities. . . . We have a good start on this business, and we hope the General Conference will adopt such action as will carry the matter to success.<sup>9</sup>

Adequately financing the university gave him grave concern and all the more so because the founding of the university and the outbreak of World War I were almost exactly coincident. Commissioners to present the university by public and private appeal to one or more conferences were selected by the chancellor; the persuasion of local appeal was projected; and special objectives were proposed. The General Conference had inaugurated a movement for five million dollars for each university, and the chancellor became an important figure in the campaign. He sought scholarships for both theological and medical departments—it sounded reminiscent of Emory College days for him to say, "Needy students whom I have undertaken to aid . . ."—and made personal solicitation, not alone for endowment but for current demands of whatever nature. Sometimes he would say to the trustees about something that needed to be done, "I will raise the money." It was a costly circumstance to have money and be a friend of Candler when he was pushing some enterprise of the church.

Through the years he bent his energies relentlessly toward funds for current expenses, toward specific objectives, and toward a continuously expanding endowment.

THE AMOUNT of money paid in tax on endowment was not large—about eleven thousand dollars annually for Emory University at that time—but it was worth saving, and the principle involved caused him to return to his old grievance, the taxation of college endowments. "Candler went on. He never stopped or let go what he set out to do." Twenty-three years previously he had inaugurated the movement to exempt college endowments from taxation; quietly he had pursued this purpose through the intervening period; and now, as chancellor of Emory University, he presided over a meeting of the faculty of the medical department and asked those men to co-operate with this endeavor. "When he concluded his remarks, no one seemed disposed to respond." A little belatedly, at the suggestion of Dr. J. L. Campbell, an effort was made to align the alumni of that department behind this crusade, and the response was not too discouraging. Then the chancellor requested Dr. Campbell to head this enterprise. Campbell organized a campaign of impressive efficiency

<sup>9</sup> *Daily Christian Advocate*, May 6, 1918, p. 17.

and pressed it with indomitable perseverance. Objections were faced frankly and answered forcefully; informational and promotional material was distributed; allies were enlisted—among others were churches; colleges; medical, teachers', and bankers' associations; chambers of commerce; leading business men; the Georgia Federation of Woman's Clubs, newspapers all over the state, including the *Journal of Labor*—and the most efficient legislative leadership to guide the bill when it reached the House and Senate was chosen. The vote in the House showed 144 for, 29 against; the Senate already having concurred, Governor Dorsey signed, and the people, by overwhelming ballot, ratified the amendment. Necessary legislation was enacted in 1919, and in 1920 college endowments in Georgia were freed from taxation.<sup>10</sup> Thereby thousands upon thousands of needed dollars were saved for education. Many had contributed to this triumph, but by long odds the immediate honor belonged to Dr. Campbell. He had labored prodigiously and unceasingly. On motion of Bishop Candler he was given a vote of appreciation by the trustees of the university.

In his previous fight for the exemption of college endowments from taxation Bishop Candler had made it too much a Methodist measure and had aroused such opposition that it was thought good tactics for him to remain in the background in this engagement. But he was not idle. There was a nucleus of his old Emory boys in the House—not large but forceful—and through these he made his influence felt. He carried on an immense amount of correspondence and kept the record on how the vote was likely to be cast. That this amendment could have been passed at this time without him is likely; that it would have been undertaken without him is very unlikely. As a matter of fact, it was not undertaken until he pushed it to the front; in all the forty years that had elapsed since the tax was imposed he appears to have been the only person who publicly and determinedly took the initiative for its repeal. But for him, in all probability, college endowments in Georgia would be paying taxes today.

It was bound to be only a question of time until intercollegiate sports would demand the consideration of the trustees. A request from the headmaster of the academy that his students be allowed to venture

<sup>10</sup> James L. Campbell, *A History of the Campaign for the Exemption of College Endowments from Taxation, 1890-1917* (Emory Univ. library).



into that field brought the subject to focus in the board. The chancellor stated his position without equivocation:

I cannot concur in any suggestion to allow the evil of intercollegiate athletics in any department of the institution. It is evil, only evil and that continually. It adds to the cost of education a sum which poor boys ought not to have to bear or rich boys be permitted to spend.

Again he affirmed his interest in physical culture. The report continued:

For physical education ample provision should be made in every department of the institution and the work placed under the direction of men employed by the University and responsible to its authority. Such an important matter cannot safely be left to the whims of school boys or placed under the control of irresponsible coaches.<sup>11</sup>

On the part of a majority of the students there was pronounced opposition to the chancellor's position. The masthead of their weekly publication carried the slogan "For a Greater Emory and Intercollegiate Athletics." The trustees, however, stood with the chancellor; and the movement made no appreciable headway during Candler's official connection with the university. Although the student body never became entirely reconciled to the absence of intercollegiate sports, the spirit of restlessness in this regard was manifest mainly among the new students. As their days on the campus multiplied and they became increasingly imbued with the spirit of the university, they came, as a rule, more and more into harmony with the practice of the institution in regard to athletics.

The chancellor's confidence in the wisdom of his policy found expression in words: "Emory may well wait for others to come to her safe and sane position." The number of colleges and universities which in subsequent years have adopted a policy similar to Emory's is an impressive testimonial to the soundness of his position.<sup>12</sup>

<sup>11</sup> *Minutes of the Board of Trustees*, Emory University, p. 154.

<sup>12</sup> It is significant to note in the secular press now that the presidents of Harvard, Yale, Princeton, Columbia, Brown, Cornell, and Pennsylvania "with the approval of their governing boards, have entered into an agreement concerning football at their institutions." They propose to keep the sport "in fitting proportion to the fundamental purposes of academic life," to see that it is not the real reason the players attend college, that the players are not tainted with professionalism, and that they meet "academic requirements in classroom and laboratory." In a word they hope to avoid "the well-recognized excesses of intercollegiate football while retaining and enhancing the values which are known to lie in the sport." Many smaller institutions have adopted policies identical with Emory's.

"THE FIXED aim of the institution is to serve the Church and bless the country by disseminating the fundamental truths of the Christian religion and by advancing all forms of learning under the most pronounced Christian influences," he announced, and to that objective he threw his influence and his effort. That an institution was a university rather than a college was no reason, from his viewpoint, to seek any less diligently to impress its students for God, though the method might call for some adaptation. In his last report as chancellor he called attention to "the notable revival which prevailed in the early part of 1921. It was a most blessed visitation of grace which raised the level of moral and spiritual life in the University."

In serving the cause of Emory the chancellor's voice was potent. Supplementing his voice was his pen, which reached farther. Yet the greatest contribution that he made to Emory was himself—the fact that he headed this newborn institution. His election as chancellor gave the guarantee which the church needed, Bishop A. W. Wilson thought, "that the University will be established upon solid, orthodox, religious foundations." Another leader of the church declared, "Emory University is the monument of Bishop Candler," and explained his statement by saying in effect that the church had such exalted appraisal of the ability of Bishop Candler and such confident trust in the integrity of his character that the very fact that he was chancellor gave a sense of security that the university, in that religiously troubled period, would be fashioned to the ideal of a great Christian institution. For that ideal, he continued, Bishop Candler had stood, like the Rock of Gibraltar, against heavy pressure. And the initial confidence in him, confirmed by his fidelity and effectiveness, rallied the support of the people to the university as nothing else did or could have done.

IN CANDLER'S opinion Emory University was the heaviest responsibility God had ever imposed upon him. Its demands were incessant and exacting. Before being called to this work, he had agreed to write the biographies of Thomas Coke, Young J. Allen, and Charles B. Galloway, and he felt that the obligations thus assumed were sacred. Yet he said, "I have not found leisure to write a line since I undertook the chancellorship in addition to my work as bishop." It had taken, also, a like heavy toll of his strength. There was vivid suggestiveness in the closing paragraph of a letter written November 30, 1918: "I am a tired old man [sixty-one years old!] ready to drop in my tracks tonight."

It had also overstrained his patience. He was aware that the effort to build a great Christian university was a mammoth undertaking and could not be done in a day. Yet his eager soul was clamorous for quick results, was intolerant of delay, was so intolerant that not only did he castigate the indifferent multitude who were slow of heart and hand to respond, but his fretting haste sometimes broke over bounds, causing him to write accusing words when they were unjustified. To one of his colleagues—a great admirer and warm personal friend, a trusted adviser and consistent supporter in the building of Emory—he wrote such a chiding letter that this friend, though sympathetic with the stress under which Candler was laboring, said kindly but pointedly, “You should not have written me as you did. I am not conscious of having failed you at any point.” His words were sometimes very severe, veering toward bitterness, with regard to those who, he believed, could but would not help, even approximately according to their ability:

It is heart-breaking to note the limited resources of our Southern institutions of learning in comparison with the ever-increasing wealth of the universities of the North and West. But this sad fact rarely appeals to the hearts of Southern men and women of large means; in the main it breaks only the hearts of those who are charged with making for our people the institutions which they sorely need and for which they care little or nothing.<sup>13</sup>

When he viewed dispassionately the progress that had been made at Emory, he was pleased, even proud, of what had been done. “We have made an unusual beginning for the founding of a great university. No university ever started so quickly with as large assets in so few years,” he said. His emphasis, however, was as usual on what yet needed to be done—the buildings that should be erected, the equipment that ought to be installed, the faculty that should be reinforced, the students that might be gathered in, the lack of money crippling the University at every turn. And then he had painful seasons of discouragement. “I am, as you say, quite sad,” he wrote a dear friend. “I have no heart in me. I seem to have wasted my life—especially during the last four years, during which I have toiled day and night to give the Church a University. . . . But I cannot do it, and it grieves me sorely.”

Seasons of fuming, faultfinding, accusing discouragement were characteristic of him; but it was equally characteristic that he never quit.

At times of such discouragement words of appreciation were like

<sup>13</sup> *Minutes of the Board of Trustees*, p. 193.



good news from a far country. Two traits, equally pronounced, were typical of Candler. He was resentful of antagonism and seems to have made no effort to conciliate those who chose to obstruct rather than to co-operate. A gesture of friendship did not atone. On the occasion of a severe illness a visitor, whom he deemed unfriendly, reported, "Bishop Candler has one foot in the grave."

Informed of this comment, Candler retorted, "That is not the foot that is troubling him."

On the other hand it is difficult to imagine a more warmly pulsating response to evidences of friendship. This heartbeat bears evidence:

From my heart I thank you for your affectionate letter just received. It helps me—a word in season to one who is very weary. . . . God bless you for your words of love and confidence. I do not deserve them, but they help me nevertheless.

It was in one of his seasons of depression that he wrote in 1920, "I am free to say, if I could have foreseen all the cares and burdens and griefs which the enterprise has brought me, I would not have dared to undertake it."

"I would not have dared to undertake it." These words do not sound like Candler, and they were not Candler—just a passing moment of smarting resentment as he remembered "how much criticism and how little help most of the Church had given" him in building the university. The real Candler spoke in his report to the trustees later in the same year:

In Emory I have felt there was the opportunity to make for our Church and section a really great institution, and to accomplish such a result I have been willing to put forth all the strength I possessed and endure any self-sacrifice that might be required. I am deeply conscious of having fallen far short. . . . But I can claim, without immodesty or boastfulness, that I have not spared myself in any particular in my efforts to raise in the South and for the South a real university for the blessing of all our people.

HIS ELECTION as chancellor surprised Bishop Candler; he doubted the wisdom of the choice but yielded to the judgment of the commission. But not for long. As early as 1916 he was trying to transfer the chancellorship. The General Conference of 1918 elected a new Board of Trustees; and as he closed his first report to that board, he gave "A Word Personal":

Your Chancellor is conscious of increasing incompetency for the work of the chancellorship, and he trusts the Board of Trustees will at its present session be able to elect a more competent man. . . . This is said not from any diminishing interest in the University upon my part but out of a deepening concern for its welfare. . . . Hence I call for a man to take the chancellorship who is altogether equal to the mighty task and who can carry the enterprise to prompt and permanent success. To the assistance of such a man I stand ready to give all the strength and energy which remain to me in the few more years Providence may permit me to live.

His four additional resignations spoke the tenor of those words:

For lack of most careful and protracted thought on the part of the Chancellor blunders have been made from which the institution has suffered. . . . It seems clear to me that some younger, wiser, and stronger man, who can give himself wholly to the work of the institution, is now needed for chancellor.

If you will not reconsider your action [of declining to accept his resignation], you shut me up to the effort to go on with the work under a discouraging sense that the interests of the University cannot be served by me as their importance demands.

He did not disguise the fact that separation from the chancellorship would be a distressing wrench:

I do not conceal from you that to lay down an enterprise in which I have invested so much of heart and effort gives me keenest pain. But its welfare requires better service than I can give.

And this concern for the university took precedence over personal considerations:

I have tried to serve it because I earnestly desired to promote its welfare, and for the same reason I now make way for another man who can serve it more effectively.

On June 2, 1922, in the face of strong insistence to the contrary he laid down the chancellorship, stating "he could not do otherwise than decline" re-election.

By this time Dr. Harvey W. Cox, who had been installed as president in 1920, had demonstrated his ability to administer the university's affairs with notable success; and Candler felt he was leaving the institution in safe hands. The trustees elected Cox to succeed Candler, but at his own request he was designated as president rather than chancellor.

BISHOP CANDLER's repeated statement that his interest in the university would not abate with his retirement from the chancellorship was made good to the end of his life. The administration received his most generous support, and in the success that attended its efforts no one rejoiced more than he.

How abiding and far-reaching was his continued interest is indicated in a letter to a member of the executive committee in 1928 concerning an action of the board, the wisdom of which he gravely doubted. That he wrote with disapproval is evidenced by the superscription. "When I am in his good graces," said a long-time minister friend, "he calls me by my first name; but when he is peeved with me, he calls me Doctor." The letter in question was written to one of his closest and most trusted associates in building the university, a man for whom he felt a deep and genuine affection of long standing. Ordinarily he would have addressed him, "My dear Will," but on this occasion the letter began, "My dear Brother," and continued: "I feel that a great interest is imperilled by the failure to open the Junior College at Oxford in the valuable property located there which belongs to the Board of Trustees." He went on to say that he would "guarantee the \$100,000 required for the setting up of the Junior College, both principal and interest," if he would be permitted to raise the amount.

It may have been a coincidence, but the junior college was opened the next year, even though the trustees did not accept his offer.

Two sentences are lifted out of the extended expression of appreciation by the Board of Trustees when he retired:

Our purpose is to leave a note upon our records saying to all who seek this place to find the compass and chart of truth, look back of these outward expressions of beauty and power to the spirit of a master builder. He gave himself that the Church might know. . . . And every fresh relay of minds graduated from these Schools will be better prepared for life's real service by reason of the abiding influence of our First Great Chancellor.

By the side of these resolutions this letter from a preacher is entitled to a place:

In yesterday's news we saw the announcement of your resignation from the chancellorship of Emory University. I know the work is heavy and the responsibilities almost too much for you to bear, but I sincerely regret the necessity for such action and feel that my son, who is there, and the other



boys of Georgia and the South need you there, and I am sure the Church needs you there.

We need you as a bishop, and I wouldn't have you relinquish that office for anything; but if I had my way about it, you would be at the head of Emory all your days, even if you could only find time to matriculate and graduate the boys and occasionally drop in and pronounce a benediction upon them. . . . Anyhow, sometime *put your hand* on my boy's head if you can. He will esteem it a great privilege, and so will I.

To these appreciations may be added the words of a great educator, President H. N. Snyder of Wofford College:

He was a great preacher, . . . but it may be that after all the enduring part of Bishop Candler will be that portion of his mind and energies and spirit which he gave to the cause of Christian education. With all his soul he tried first to give Georgia Methodism a great college at Oxford. . . . For ten years he set his talents and energies to the creative organization of what is now Emory University. The foundations of this organization he laid so well . . . that he made available the educational enterprise which we now know as Emory University. . . . All this is to say that Bishop Warren Candler was a great educator and that possibly the enduring qualities of his influence lie in this fundamental field, the field of higher Christian education.

The class of 1893 was the first class that had gone all the way from subfreshman to graduation with Candler at Emory College; and this class, during the General Conference of 1918, unveiled a bronze bust of him in the theological building on the university campus, on which is inscribed:

Warren Akin Candler  
Sometime President of Emory College,  
One of the Founders of Emory University  
And Its First Chancellor. One of the  
World's Great Thinkers and Educators, Whose  
Inspired Speech Is a Challenge to All  
Gospels of Negation. A Master of Men Whose  
Master Is Christ.

## *The Overflow of a Full Life*

BISHOP HOLSEY, fraternal delegate of the Colored Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, in 1882, suggested that a school for the training of teachers and preachers of the Negro race should be opened somewhere in the South and that the teachers as well as the supporters of the school should be Southern white people. This proposal received favorable consideration by the conference, and it was then determined to appoint a commission to co-operate with a like commission of the Colored Methodist Episcopal Church to put it into practice. Bishop Holsey was a Georgian, and he and Bishop Pierce were good friends. Because of this common citizenship and long friendship Bishop Pierce was charged with chief responsibility for naming the commission to represent his church. He appointed four commissioners, the youngest of whom was Warren A. Candler, the twenty-five-year-old pastor at Sparta.

The first meeting of this joint commission, held in Augusta, Georgia, November 1, 1882, was notable, not only because of its relation to Paine College but also because it was one of the first interracial meetings ever held in the South. At this initial meeting, of which Candler was secretary, it was decided to locate the school at Augusta, and to launch and promote the enterprise as rapidly as funds could be made available and capable teachers could be provided. Yet such were the hindrances encountered that it was not until January, 1884, that the school actually got under way and then in a very modest fashion. Most likely it would not have materialized at all at this time but for the determined purpose of the young pastor of St. John Methodist Church, Au-

gusta. Candler was appointed to this charge at the annual conference following the first meeting of the commission.

Only a small minority of Augustans—scarcely to be mentioned if numbers were all—had any friendly interest in this movement; the great majority were either indifferent—and not many were in this class—quietly opposed, or actively hostile. Twenty-five years later the white teachers of Paine and their families were almost ostracized, and even later this feeling had not entirely disappeared, notwithstanding the high type of men and women who served as presidents and teachers of the college. Augusta was not peculiar in this respect. The same would have been true almost anywhere else in Georgia and the South at that time.

Candler refused to be browbeaten by this opposition, whether passive or active; not even when General Robert Toombs, a leader during the War Between the States and, at that time, also one of the most prominent political leaders in the state, threw his powerful voice against the school. Not for one moment did Candler yield ground to this dominating and domineering antagonist. Meeting his obstructive tactics with a frontal assault, he continued to press this cause. He collected funds with which to open the school from his own members and from any others whose interest he could enlist. In making solicitations he faced men on the streets who had declared they would not give financial help and presented the enterprise so persuasively that in a number of cases he obtained contributions. Then he "actually solicited from door to door the small sums which were given him." He proved his devotion to the project and his disregard of the unchristian opposition to the movement by opening his parsonage home to give residence to the first two teachers, Dr. Morgan Callaway, who had been chosen the first president, and the Rev. George Williams Walker, who had been elected teacher. And it was he who obtained the basement of a small building on Broad Street in which to open the school and became personally responsible for the first year's rent.

Not limiting his appeals for money to the citizens of Augusta, Candler sought out people elsewhere and tried to induce their liberality. By appointment of the trustees he presented Paine Institute, as it was at first called, to the Florida Conference. This item appeared in the report of the session of 1883: "Reverend Warren A. Candler represented the claim of Paine Institute, and a collection was taken amounting to \$193.65."

With the same end in view he carried the cause of Paine into the local



church press. Toward the close of the first year of operation he wrote the *Wesleyan Christian Advocate*:

I venture the assertion that no mission enterprise of the Church has accomplished so much of good with so little of exertion. The efforts of some of the pupils have been heroic and pathetic. Were their efforts the efforts of Chinese or Mexican youth, the heart of the Church would be stirred by the story of their struggles.

"Every prospect pleases," but only money is wanting. If we had money to employ teachers enough and to provide suitable buildings, I doubt not in less than a year from this date [October 30, 1884] there would be 300 or more pupils in attendance. . . . Let us all who have convictions on this subject direct their Centenary gifts here, for there will be thousands who will give to Missions and Church Extension who feel no interest in this work.<sup>1</sup>

Still pursuing this purpose he sought to lay Paine on the heart of the entire church. As chairman of the finance committee of the board of trustees he made this appeal through the *Christian Advocate*:

Our Church, the Methodist Episcopal Church, South, the strongest Church in the South, is in danger of incurring guilt and shame by neglecting a great duty to the Negro population of the South. . . . One may at least call her attention to some facts, the consideration of which ought to save her. . . .

1. . . . Every denomination of Christians in the South is doing something worthy of themselves in the education and evangelization of the colored people but the Methodist Episcopal Church, South—and that, too, when we claim, and truly claim, that we are the strongest Church in the South.

2. It is vain to claim, in extenuation of this neglect, that we cannot provide for our own children. Our people are not the poorest people in the South; and if the people of other Churches can do something, so can we. . . .

3. There is no use to theorize and whine about the unwisdom of educating the Negroes, if for no other reason because that is no longer an open question. Every State in the South appropriates money to this work. Every other Church in the South is pressing this cause. . . . It will be done whether we take part in it or not. As the leading Church in the South, we cannot afford to be indifferent. . . . What a picture we now present to the civilized world!

4. We stultify ourselves when annually we expend thousands and tens of thousands upon the Indians, the Chinese, the Mexicans, the Brazilians, the Cubans, and allow Paine Institute to struggle for a meager living in a rented house. I am friendly to every part of our foreign mission work. I contribute as the Lord prospers me to all; but I do not hesitate to say I love the Negroes better than any other people except my own.

There is no use to lecture me about not loving a Chinaman as much as

<sup>1</sup> Nov. 5, 1884, p. 5.

I do the race to which my old nurse belongs. I can't do it, and I won't do it, and I am not going to reach clear over the heads of faithful old "Nan" and her people to build Anglo-Chinese Universities and Rio Colleges while Paine Institute languishes. . . .

5. Our Church worked among these people when they were slaves and did immense good. We cannot ignore this work now without suggesting that our motives then were venal. . . .

The doors are open to us. Paine Institute is full and overflowing. The faculty has been compelled to turn away a number of pupils. It is absolutely hampered by success. We have not money enough to procure better quarters. The present quarters will not accommodate all who wish to come. . . . If this work were only in Africa, how the Church would rally to it! But located here, we take counsel of nightmares of social equality until our blood runs cold and our selfish fears chill the movings of our consciences.

Then followed a plea that any who felt any inclination to contribute would not "quench the Spirit. Where one man is moved to help Paine Institute, a thousand men are inclined to help the other enterprises of the Church."<sup>2</sup>

In those beginning times, as Candler was greasing his buggy one day, a young Negro boy looked over the fence and asked, "Where is the school?"

"What school?" was the counter question.

"That school for colored boys and girls."

That interested lad was John Wesley Gilbert, who became one of the first graduates of Paine Institute and later, on nomination of Candler, the first Negro to teach at Paine.<sup>3</sup>

In making this motion Candler did not mean to usurp any of the prerogatives of the president. The background was this: On the prospect that a Negro would be added to the faculty, one of the professors had resigned, indicating his strong disapproval of the innovation and his desire to sever his connection before disaster overtook the institution because of this action. Nevertheless Dr. Walker persisted in his purpose.

<sup>2</sup> *Christian Advocate*, Jan. 31, 1885, p. 14.

<sup>3</sup> Dr. Gilbert became one of the most prominent men of the Colored Methodist Episcopal Church. He was recognized as the greatest Greek scholar of his race (see E. C. Peters, *George Williams Walker, Pioneer*). When Bishop J. W. Lambuth went on his exploratory trip to Africa to found the mission of the Methodist Episcopal Church, South, Dr. Gilbert went with him as the representative of the Colored Methodist Episcopal Church. It is generally believed he contracted in Africa a disease which progressed until he was almost dead from his head downward, though his mind continued alert. It was fitting that the text at his funeral should be: "He was higher than any of the people from his shoulders and upward." (W. L. Graham, teacher at Paine College.)

Between Walker and Candler was a warm friendship. The presidency of Paine College was a distinctly unpopular position; it might have become more unpopular with this innovation. To the end that the odium should be borne by the trustees and not by the president, the motion of Candler was made with the full approval of Walker.

Candler's interest in Paine was not a hot enthusiasm which soon burned itself out. When the growth of the school made larger accommodations necessary and provision for its continued prosperity dictated a permanent location, he took the lead in this development, obtained that part of the present property on which the administration building is located, and "personally solicited most of the money for the purchase price." The first large donation toward endowment, twenty-five thousand dollars, was made by the Rev. Moses U. Payne of Missouri, and the gift was mainly due to the part Candler took in inducing his liberality.

For twenty-five years Candler served as a member of the board of trustees—some of the time as secretary and four years as chairman—and "he made it his business to attend meetings." Several years after his election as bishop some misguided members of the Georgia legislature introduced a bill making it unlawful for white and Negro teachers to work together in the same school. The bishop sent for some of his old Emory boys who were members of the legislature, explained to them how much Paine College meant to him and to his church, and so won their cooperation that the bill was never reported out of committee.

During his sermon at the funeral of Dr. Walker, for more than twenty-five years the president of that institution, Candler said:

I venture to prophesy that men will think more of his work tomorrow than they do today; and I am frank to say, also, that any man who finds himself wanting in sympathy with the life and work of George Williams Walker might in that way measure his own distance from Christ.

I prophesy also, that in the days to come, when the Methodist history of Augusta shall be written, it will be found that the brightest page will be that which George Williams Walker wrought in this place.<sup>4</sup>

THE FIFTIETH anniversary of the founding of Paine College was held in Augusta in 1933 with Candler honorary chairman of the Jubilee Committee.

<sup>4</sup> Peters, *op. cit.*



Bishop Candler gave the principal address on the Golden Jubilee program. He recounted the difficulties of the early years. He told of the hardships which had been encountered, gave praise to every one concerned, modestly refused to take any credit to himself. He had seen this struggling institution grow in fifty years from a room in a basement with two white teachers and approximately a dozen students to an institution of twenty faculty members, the majority of whom were Southern Negro men and women, and some three hundred students [including enrollment of preparatory departments]. He had seen the few acres of land on Fifteenth Street, which he had purchased as a site for the strange new enterprise, increased to forty acres with several well-constructed buildings.<sup>5</sup>

When Bishop Candler was eighty years of age, he declared to President Peters of Paine College that he remembered with more than ordinary satisfaction the part he had taken to make Paine College possible.

Paine continued to grow until in 1946, with the preparatory department discontinued, it enrolled three hundred in the college classes alone. It is now accredited by the Southern Association of Colleges and Secondary Schools as a Class A four-year college and is a member of the Association of American Colleges.

Although Candler "modestly refused to take any credit to himself" on the occasion of the Golden Jubilee, the trustees planned to give him recognition for the large part he had taken to make that institution possible. The General Education Board was requested to donate to the college fifty thousand dollars to erect a much-needed library building on condition that the college raise an equal amount within two years. At the same time the trustees voted that this library building, furnishings and books, should be a memorial to Bishop Candler. The General Education Board made the conditional grant requested, and the condition was met by the college. Of this fifty thousand dollars about twenty thousand was raised by Negro people, chiefly in Georgia; and this was declared to be the first time that Southern Negroes had ever, in an organized way, contributed to erect a memorial to a Southern white man.<sup>6</sup>

This library building is now in process of erection and when completed will represent an investment of about \$150,000, a total larger than at first contemplated. When it is fully equipped and the books installed, the value will climb to \$200,000; and building and books together will constitute the Warren A. Candler Memorial Library.

<sup>5</sup> Peters, "Making Good on a Great Idea," *World Outlook*, May, 1942.

<sup>6</sup> This statement was made to annual conferences and to other large gatherings of Negroes and was never questioned (W. L. Graham, teacher at Paine College).

Candler's interest in the Negro race was indicated, but not circumscribed, by his investment in Paine College. The tribute of Dr. John Wesley Gilbert was merited: "I thank God . . . for you as a friend to my race." Candler was a stout defender of the Negro against injustice and a strong protagonist for his rights as he interpreted them. He was genuinely interested in this disadvantaged people and for them was ready, if need be, to put forth effort even unto sacrifice.

In 1910 Bishop John M. Walden, of the Methodist Episcopal Church, in notifying him of his election as a trustee of the Gammon Theological Seminary in Atlanta, said:

I am not alone in holding the conviction that what we aim to do will be made more effective by the counsel and co-operation of brethren in the Methodist Episcopal Church, South. Because of this feeling among the trustees, Bishop Haygood was elected a member of the Gammon Board; Bishop Galloway was his successor; and now we have naturally turned to you.<sup>7</sup>

ATLANTA'S First Methodist Church decided in 1902 to change its location and to follow the trend of population away from the business section of the city. While this change was under consideration, Bishop Candler was in vigorous opposition; and when the decision was nevertheless made, he declared his purpose to take care of the situation at the heart of the city by establishing another church there.

In line with his announced policy the district conference of the Atlanta district, July 25, 1902, over which he was presiding, adopted this paper:

What is commonly understood by the new Southern industrial situation is to be carefully handled and more particularly that part of it which is filling our cities up to congestion at their centers. Unless we take care of the cities, and especially of the centers, we will lose finally most of our force as a denomination, and life and vigor as to all our work.

These reflections spring from a survey of the location of the churches in this city. We fear that our hold upon the center of Atlanta and our usefulness to the center of Atlanta is seriously threatened. From Trinity Church to Peachtree and Porter Place there are thirteen blocks and long blocks at that. These blocks and their vicinity are thickly populated. We cannot afford to fail in service to these people. In hotels and other boarding places and over stores there are many weary men and women at whose doors we should

<sup>7</sup> Candler letters.

supply the help and peace which the gospel brings. Nor can we, on grounds of sound ecclesiastical statesmanship, leave our center unoccupied and unprotected. We cannot hold the circumference long, the center being broken and given up. Be it therefore resolved:

That it is the opinion of this District Conference that steps should be taken at once, by the authorities and administrators of the Atlanta district, to secure a lot as near the heart of the city as possible upon which to build a house of worship where the population of Atlanta, at the point at which it is so dense, may have the gospel preached to them.

That the Conference greatly magnifies the importance of this step and pledges itself . . .

This initial step was endorsed by the two Georgia annual conferences, and trustees were elected to forward the undertaking. A hall was rented on Edgewood Avenue; and on November 16, 1902, the first service was held there, with Bishop Candler as preacher.

About a year after the movement was initiated Bishop Candler delivered an address in Atlanta on the occasion of the bicentenary celebration of the birth of John Wesley, in which he drew attention to the planned Wesley Memorial Building as one way to perpetuate the spirit of Wesley's life and indicated his own idea of what such a church should be:

It is proposed to erect here, at the capital of the only state in America in which he ever lived, a Wesley Memorial Building. In it we propose to have an auditorium as easy of access as was his own open-air meetings and sufficiently large for several thousand people to hear preached the gospel which Wesley loved and proclaimed. . . . We do not seek to build a church for the men and women of fashion who wish a formal worship to beguile an idle hour on a Sabbath morning; but we propose a great "People's Church," palpitating with spiritual life and radiant with the joys of the Spirit. . . .

Around it and within it we shall seek to assemble all those humane instrumentalities, such as reading rooms, night schools, a working girls' home, and a hospital—instrumentalities eminently characteristic of Wesley's method and spirit. Hereby we hope to do a monumental work in soothing human pain, healing human disease, enlightening human ignorance, and consoling human sorrow. Within the circle of its sacred influence we shall try to draw the stranger within our gates and the young men who in rented rooms huddle in homelessness around the center of our great city. . . . In short, in this enterprise we wish to embody as nearly as may be possible every phase of John Wesley's work—evangelical, educational, and humane.<sup>8</sup>

<sup>8</sup> *Wesley and His Work*, pp. 59-60.



A hospital was contemplated in the original plan, and in 1905 a lot was purchased with such an institution in view. A building already on the grounds was renovated, enlarged, and adapted; and in this transformed edifice the hospital was formally opened August 16, 1905, sooner than had been hoped, "attributable in large measure to the wise and indefatigable labors of Bishop Candler." The Episcopal Address of 1906 made this reference:

We note with satisfaction the establishment of Wesley Memorial Hospital in the city of Atlanta. Valuable property has been purchased at considerable cost and the institution most efficiently organized. The wards have been crowded almost from the day of opening, demonstrating the timeliness and wisdom of the enterprise.

On the fifth anniversary of the opening of the hospital Candler reviewed its history: "The Wesley Memorial Hospital is the only hospital which our great Methodist Episcopal Church, South, has in operation in our country." Three thousand and more patients from sixteen foreign countries, from thirty-two states, and "from practically every county in Georgia" had been treated there. Calculated at cost, the work done for those who were not able to provide hospitalization for themselves had amounted to \$36,936, which was \$4,000 more than the plant originally cost. "So to speak, the Hospital [had] given itself away to the poor and sick in five years," since it had spent \$21,750 more than the Church provided for such work. In addition to its healing ministry a Nurses' Training School had been maintained, from which a number of nurses went forth to carry on "their skilled and tender ministry." Out of this beginning came the present hospital on the campus of Emory University.

From the first the evangelistic work prospered beyond the expectations of even the most sanguine. As the enterprise expanded, the lot on which the church now stands was purchased; and a temporary building with a seating capacity of more than fifteen hundred was erected. By the time the organization was four years old, its membership had grown to nearly five hundred and a year later had increased to six hundred. It had one of the best, though not one of the largest, Sunday schools in Southern Methodism and that year raised for all purposes six thousand dollars. This encouraging growth prompted the plan for a great church building. The *Wesleyan Christian Advocate* said: "For Georgia Meth-

odism is reserved the opportunity and privilege of setting the pace for Southern Methodism in the establishment of a real institutional church.”<sup>9</sup>

At the invitation of a committee from the group having the enterprise in hand, seconded by Bishop Candler—if indeed it did not originate with him—Bishops Galloway, Morrison, Hendrix, Ward, Key, Atkins, and of course Candler agreed to make such rearrangement of their schedules as would make it possible for them to be in Atlanta Sunday, June 16, 1907, to forward this undertaking. Bishops Wilson and Hoss also would have been present had they not been out of the country administering mission conferences. “So far as we recall the history of our Church,” said the *Wesleyan Christian Advocate*, “this is the first time when the entire College of Bishops have given themselves to the promotion of one enterprise in any one given city on the same day.”

Asa G. Candler had promised \$50,000 to this building on condition that the churches of Atlanta would contribute \$150,000 more. With this start the visiting bishops and other preachers presented the claim to the congregations of the city Sunday morning. Sunday afternoon a mass meeting which overflowed the auditorium of the temporary structure was held at Wesley Memorial Church. The reports of the morning were encouraging, but it was found that an additional offering was necessary to reach the goal. The response was good, but the entire amount was not covered until Asa G. Candler subscribed an additional \$25,000.

It may be noted that among the contributors at the afternoon service was Bishop Candler, with a subscription of five hundred dollars. During the summer he preached at several camp meetings, presented this cause, and raised in cash and subscriptions more than three thousand dollars.

At the time this movement was begun, the suggestion that \$100,000 would be necessary to carry it to fulfillment was regarded by some as exorbitant. By the time the church was ready for the first service, the actual amount represented was more than three times that figure. The buildings, grounds, and equipment of the hospital were worth not less than \$100,000; the church could not have been duplicated for \$250,000, and the ground upon which it stood could not have been bought for \$75,000. Church and hospital together represented an outlay of approximately \$350,000.

Sunday morning, April 10, 1910, was the opening day of the Wesley Memorial Church, and Candler was the preacher. Jacob's vision at

<sup>9</sup> May 23, 1907, p. 4.

Bethel was the text, and the sermon was built around the idea that the heart of man hungered for God and that the place where he entered into the joy of experiencing him became very precious. In part he said:

Jacob was familiar with the history of Abraham and Isaac, but no amount of traditional knowledge of God will answer for the human soul. Jacob now found God for himself. It is not simply, "I am the God of Isaac and the God of Abraham," but "I am *thy* God." It is not simply, "I was with you yesterday," but "I am with you *now*, and I *will be* with you through all the years to come." . . . The heart of this vision of Jacob is that the way to God is through a divine person who is human enough to touch the earth where men walk and divine enough to reach to the chair where God sits. . . . How would you go about knowing a man today? . . . When you can deal with him hand to hand, face to face, and heart to heart. . . . Quote the most beautiful lines in all literature about mothers—the mother of Augustine, the mother of the Gracchi—but then you don't have much idea of mother. But if ever you were a sick boy or a sick girl and the kind face of a woman watched by you in the day-time and in the night, bent over you and soothed you with kisses upon your fevered face and never wearied, then you know what nobody could tell you and what you could not tell anybody. And so when the great God came that night . . . and just pressed up to the soul of Jacob and blessed him, he found who God was. . . . That place became sacred. Bethel! Bethel! Bethel! It is a name to charm with. . . . Bethel! The place where souls are born has become sacred forever. . . . I preached in a little Arkansas town one night; and when the services were over and the people were moving away, through the thickly crowded aisles came a very plain little woman, clad in the pinched fashion of her girlhood. She came up and got hold of my hand and said, "Are you from Georgy?" (Mind you, she said "Georgy.")

"Yes, Ma'am, I am from Georgia."

"Were you ever at old Bethlehem camp meeting?"

"Yes, I have been there and preached."

"I would give the world if I could go back there. Forty years ago, when I was a girl, before I was married, I went there and heard old Uncle Billie Florence preach, and I tell you, sir, it is the brightest spot in the world to me."

She had forgotten many things; but there, in the old Bethlehem camp meeting, with Billie Florence preaching about the ladder which Jacob saw, she found God at her Bethel and keeps it in her heart. . . . I want us now to understand, in connection with this opening, that that is exactly what we mean by this church. We mean it to be a place where a man can find God. It was not made for anything else. . . . And I may say we have especially in mind the young men and the young women who, like Jacob, have had to put their homes behind them for one reason or another, and have come into this city with the old home and the fireside and the prayers and the old



country church behind them. We want them to feel, when they come here, not only the parents behind them but the God and Father of their parents behind them. Oh, my dear boy, if you are here this morning, I wish you to understand that the men and women that have had the most to do with putting up this house have tried to make a Bethel where you could find the same old God that you knew at home, and we will be mightily disappointed if you don't find him.<sup>10</sup>

During the thirty-six years since its foundation this church has fulfilled the hope expressed by Bishop Candler the morning it was opened and is still fulfilling that hope. Here the Ecumenical Conference of Methodism was held in 1931. Renovated under the leadership of Bishop Arthur J. Moore, the building is now the official headquarters of the Southeastern Jurisdiction of The Methodist Church.

THE GENERAL CONFERENCE of the Methodist Episcopal Church, South, recognized in 1858 that a church building in keeping with the dignity and responsibility of the denomination should be erected in Washington; and it promised "heartly co-operation" when such an effort should be undertaken. Not long thereafter came the War Between the States, and no further steps were immediately taken. Soon after the war the members of the Mount Vernon Church in Washington undertook "to build a house which should meet, not their needs only, but also the wants of our people who might have occasion to visit the national capital," and made an outlay so far beyond their ability to meet that the church was greatly handicapped by the debt. The situation became so serious that the bishops called it to the attention of the General Conference of 1874. "Let it be remembered," they said, "that this debt was created in the interest of the church at large and that it meets a demand which all feel to be imperative."

Into the twentieth century it was recognized by those whose thought took that direction that in no other capital in Christendom did the churches show to such marked disadvantage when compared with other public buildings. The Methodist Episcopal Church, South, was no exception. Its best building was a humiliation rather than a credit to the denomination. Mount Vernon would have been gratifying to its people in a city of ten thousand but was painfully out of keeping with its environment at the seat of the national government. And Southern Methodism was not alone in its desire for adequate church buildings. In the

<sup>10</sup> Manuscript, Emory University library.

Episcopal Address of 1914 Bishop Candler said: "Since it [the endeavor to build a representative church at Washington for Southern Methodism] was undertaken, other denominations, including Episcopalians, Presbyterians, Unitarians, and Roman Catholics, have projected similar enterprises."

As the Baltimore Conference of the Methodist Episcopal Church, South, was approaching its annual session in the spring of 1906, the church conference of Mount Vernon Church, Washington, passed resolutions

calling attention to the need of a church building in that city worthily representative of our great denomination and requesting that this conference memorialize the General Conference [which was to be held that year] to take such action as might be deemed best to accomplish this purpose.

Such a memorial was presented by the Baltimore Conference and received favorable consideration by the General Conference. A commission, of which Bishop Candler was made chairman, was appointed to have general oversight of this movement; and \$275,000 was named as the minimum amount to be expended in carrying it to consummation.

The movement thus inaugurated never took real hold of the heart of the church. There was a superficial feeling that the church was being discredited by its ranking building at the capital city and an equally superficial feeling of pride in the prospect of a really representative church there. But the great body of its membership—even of its ministry—never felt a compelling urgency to complete this enterprise in a worthy way and at an early date. This was traceable in part, perhaps, to the fact that it was launched on too small a scale; \$275,000 did not catch the imagination of the church. The Episcopal Address of 1914 spoke more wisely: "\$500,000 would not be too much, perhaps." Furthermore, it never became the prime responsibility of any one person or agency. Dr. George S. Sexton was appointed to "give special attention to this interest"; but while he labored faithfully and effectively, it appears that he was never freed from other responsibilities to the end that his full strength might be delivered there. The General Board of Church Extension declined to take responsibility, though it did co-operate in a useful way; and the General Commission and later the associated National Building Committee were both composed of men busy about other engrossing interests. So it was that the enterprise dragged itself out over more than twelve years.

During all these years the movement advanced steadily though slowly. Unfortunately, the first two years of the quadrennium when it was launched were years of financial panic.

The Mount Vernon Church was far from wealthy. In bringing the movement to the attention of the church Candler declared that in general the church people of Washington were poor and not able to build as needed. "This means that if ever such houses of worship adorn the national capital, they must be erected largely by the liberality of Christian people throughout the republic." Nevertheless this church pledged \$75,000 and made good on its word.

The Baltimore Conference in 1908 subscribed \$25,000 toward the goal, since Mount Vernon was located within its territory. Twenty-four other conferences over a period of five years—from 1911 to 1916—made pledges aggregating more than \$80,000. There were also pledges from individuals and from general church boards. The Episcopal Address of 1914 declared that more than the minimum amount of \$275,000, fixed by the General Conference, had been secured in cash, personal subscriptions, and pledges from annual conferences.

What Candler once said of his close friend and associate, Bishop Galloway, may be applied to himself: "His sense of responsibility never suffered him to do carelessly anything that he undertook. What he did was done with painstaking thoroughness." This sense of responsibility was manifest here as elsewhere. He made repeated trips to Washington; met often with the local committee, sometimes to encourage, sometimes to prod; consulted about the site of the church, concerning which there was sharp difference of opinion, both in the local church and in the committee; met time and again with the committee to plan procedure; represented the interests of the Mount Vernon Church before boards, and kept its importance before the church through its press. During these years he carried on his episcopal duties, which for more than half of the time carried him to mission fields; he published two volumes and various addresses; he was chairman of the commission to repair the loss of Vanderbilt University; and about half of the time he was chancellor of Emory University during its formative period.

It was not easy to get sufficient subscriptions to finance the Washington church, but it was easier to get subscriptions than it was to collect them. Among the greatest sinners in paying subscriptions were the annual conferences. In some cases it was well-nigh worth it to collect their pledges, and the effort was more aggravating because it was drawn out



year after year. Lack of ready funds delayed the work of construction, and this in turn delayed payments. Subscribers, both local and general, declared their willingness to pay when construction was begun, but construction could not begin until subscriptions were paid. So the vicious circle went round. Then this cause had to compete with local church interests elsewhere, with annual conference projects, with connectional claims both general and particular, and after 1914 with the two new universities, Emory and Southern.

It was urgent, in order to inspire both the local and the general constituents, that the work should show progress. Under this pressure construction was allowed to proceed faster than money was being collected, and debts began to accumulate. Creditors wanted their money when contracts were filled and insisted on payment without undue delay. Some of these claimants carried their cause to Bishop Candler, since he was chairman of the commission. Their actual language in correspondence with him was respectful, but it was plain that they believed the church was defaulting on its obligations. Jealous for the good name of the church, Candler added to his other responsibilities that of collector of pledges. He wrote to the chairmen of the conference boards of church extension urging payment of subscriptions, wrote to the bishops in charge of such conferences urging co-operation, wrote to individual subscribers, received and transmitted payments from whatever source.

With my wife critically ill and with the double work of Bishop and Chancellor, I have toiled day and night during the heated summer, taking no vacation, to raise money for the Washington City Church. I have collected a little over \$3,000, which was applied to outstanding debts, which were urgently pressed, and on my personal endorsement I borrowed \$10,000 to pay.

The report of one of its committees to the Board of Church Extension seems merited:

We cannot too highly commend the efforts of the Commission having in charge the carrying out of this program, and we particularly commend the untiring zeal of Bishop Warren A. Candler in this matter.

When the General Conference of 1918 met, \$250,000 had been actually collected; and when subscriptions were added, the amount of assets reached \$411,000. And this did not include 175 acres of land in Brazos County, Texas. So carefully had the campaign been managed

that the total expense during the first twelve years had amounted to no more than \$45,000; and of this amount \$34,000 had been received from rents on the property bought for the church. The actual net expense was less than \$1,000 a year.

Concerning the building the Episcopal Address of 1918 declared: "The structure, when completed, will be one of the most impressive buildings in Washington and will be altogether worthy of our Methodism." In 1925 Bishop Candler thought the church had demonstrated its worth: "The Church at large has never made a more fruitful investment. The membership has grown from fewer than a thousand to above three thousand, and it is now the largest of any church at the national capital."

The demand for memorial windows exceeded the supply. In that emergency Bishop Candler proposed that the space set aside for him should be given to another. To this suggestion the local man perhaps most prominently connected with the enterprise answered: "We could not think of such a thing. As long as the present generation lives, the man who has done most to make the new edifice possible is going to be honored for his work."

BISHOP CANDLER was sent as the fraternal messenger of the Methodist Episcopal Church, South, to the British Wesleyan Conference in 1908. Through the *Atlanta Journal*, in a series of articles, he told of what he saw and heard.

A pathetic circumstance marked the journey over.

When our ship left New York, a poor Finnish woman, far gone with pulmonary consumption, was sent aboard, accompanied by her only child, a little fellow of less than three years of age. She was going back to the home of her childhood to die.

But she died when we had been at sea only a little more than four days, and we buried her beneath the waves. A burial at sea is inexpressibly sorrowful under any circumstances, but in this case it was doubly so. How strong, how absolutely deathless is the love of home; and in the case of this poor woman from Finland that love was disappointed when a few more days would have suffered to get her back to the land for which she yearned. I trust the wayworn exile has found a better home than that for which she longed. My heart was never more moved by the simple but sublime ritual for the burial of the dead than when I read, while her body was committed to the deep, the words which bid us look "for the general resurrection in the last day and the life of the world to come."<sup>11</sup>

<sup>11</sup> July 5, 1908, p. 9.

When he reached Ireland, he said:

Ireland is at once one of the most beautiful and one of the saddest lands in Christendom. Its green hills and smiling valleys are in sharp contrast with the poverty of its people and the pathos of its history. . . . But things are better in Ireland.

Glasgow he pronounced "a city of most remarkable characteristics." He mentioned its population, factories, public utilities owned and operated by the municipality but warned against thinking that such procedure on the part of all cities would produce prosperity. There was another reason. "Its superior moral and intellectual instrumentalities overtop and outrank everything else here. The motto of the city is this striking sentiment: 'Let Glasgow flourish by the preaching of the Word.'" There were monuments to political and commercial leaders,

but above these are the memorials of great men in the realm of the intellectual and spiritual. The two monuments in the city which are highest are the monuments of John Knox and Walter Scott. . . . John Knox has Glasgow at his feet.

John Knox's spirit should return to these Scottish preachers. . . . The accent of authority is not detected in all their utterances. This note of true apostolic preaching is not heard enough in any land just now. The pulpits of the great cities in Christendom are filled largely by two classes of men, viz.: critics who believe too little to preach and men who fear the critics too much to preach. So we have criticism and timidity where we ought to have authority and power. . . . A perfumed parsonette reading a dainty essay and calling the performance preaching is not an edifying spectacle. He justifies the bitter sarcasm of Sydney Smith that "there are three sexes, men, women, and preachers."<sup>12</sup>

Then he came to England.

I have been deeply impressed with the amazing provision made for the alleviation of human suffering, the relief of want, and the enlightenment of mind; and also with the honor paid to men who have rendered public service of value. Humane, educational, and religious institutions meet one at every turn; and monuments to the honor of the good and great men are seen on all sides. . . .

Here in these little British Isles, not as large altogether as Georgia, Alabama, and Florida, we have seen a great university at Dublin, another at

<sup>12</sup> *Atlanta Journal*, July 19, 1908, p. 8.



Belfast, another at Glasgow, another at Oxford, another at Cambridge, and another at London. Besides these there are literally hundreds of other schools of greater or less value, well-housed, and splendidly endowed. In connection with the universities named are art galleries filled with the masterpieces of the great artists of the ages and libraries in which are found millions of the most precious volumes. In the galleries which we have visited in the three cities of Glasgow, Edinburgh, and London we have seen more paintings by the masters than can be found in all the United States. And we have seen also sculpture of the rarest sort, looking upon which inspires the dullest soul.

Of course, in our new country we cannot expect to collect such treasures; but we can do better than we have been doing. . . . Everywhere the whole face of the earth is covered with memorials of greatness and goodness. Such methods make a rich soil from which to grow other great men.

Two great questions were before Parliament—the licensing bill and the educational bill—and in both he was greatly interested.

The licensing bill was not a prohibition bill. England was not yet ready for that, but the bill would open the way for prohibition by local option in the following fifteen years. "It is backed by all the Churches, both the Established Church and the Non-Conformist Churches giving it warm support." He took occasion to tell of how much more intemperate Europe is than America.

The fact is, all Europe is excessively given to drink. . . . We remained in Paris only two days, and I saw more drunkenness than I have seen in Atlanta in a year. . . . America has nothing to learn from Europe in the matter of temperance.

The educational question grew out of the moral and religious side of the issue.

The thing which has most impressed me has been this: no party to the controversy is willing to risk religionless education. . . . All hands agree that the religious element in education must not be omitted or minified. . . . The forces which are vital to the social system are moral forces rather than intellectual forces. . . . There is nothing in art or education to regenerate the soul and save a nation from self-destruction. . . . In the Louvre I saw what is perhaps the best copy of Leonardo da Vinci's great painting "The Last Supper," and almost touching it was his portrait of the vile woman with whom he consorted and upon the painting of whose form and features he bestowed all his skill at the very time of his life when he was depicting the powerful delineation of "The Last Supper." It is not in sculpture or painting or music or literary culture to save. Salvation is of God and God alone. . . .

May God help my country and save my people—"lest they forget." Nothing worse than bare forgetfulness of God is required to work their ruin.

Concerning his visit to Ireland the Rev. Robert Maxwell wrote:

Doubtless the Bishop in his home letters has made mention of his visit to Belfast, but I suppose his conspicuous modesty has not permitted him to say that his visit was a triumphal progress. He came, he saw and conquered the impressionable Irish heart of the national people as no visitor has done for years.

His perfect sermons and addresses were of the highest order and of finished eloquence. They gave immense pleasure and excited the highest enthusiasm.

In the hotel where he and his friends stayed, there was also a large number of the members of the Conference and their wives. Not the least delightful feature of the Bishop's visit was the happy time he spent in this bright circle of charming, cultured Methodist people. The Bishop's geniality, humor, and extended knowledge of the world of men, as well as the kingdom of letters, contributed immensely to the social hour, when, after the labors of the day, the large body assembled for a late supper and sat until midnight in joyous debate and in happy and high conversation concerning the things of the Kingdom which has no frontiers.<sup>13</sup>

Concerning Candler's address to the Wesleyan Conference Dr. Dinsdale T. Young, one of the foremost members of the conference, commented:

Bishop Candler delivered a most able and effective fraternal address. It was eloquent. It glowed with fire divine. Brotherliness was its very atmosphere. The glorious evangelical gospel rang as sweet music through it all. It was replete with historical and literary allusions, and a delicious spice of humor added power to a really masterful address. First, midst, and last it was an adequate utterance of a great Methodist bishop.<sup>14</sup>

ANOTHER important phase of Bishop Candler's career was his work on and presidency of the Hymnal Commission of the Methodist Episcopal Church, South. He was also co-president of the Joint Commission. The Southern commission—consisting of five bishops, five ministers, and five laymen trained in the field of church music—met with a like commission of the Methodist Episcopal Church and through the years 1930 to 1934 were busily engaged in revising the Methodist hymn-

<sup>13</sup> *Wesleyan Christian Advocate*, Aug. 27, 1908.

<sup>14</sup> *Ibid.*, Aug. 13, 1908.

nal. The Methodist hymnal itself was a symbol of Methodist union and had been since 1905, when the first joint hymnal of the two Methodisms was published by a co-operative effort.

As the work of the commission of 1930 and 1934 progressed, that commission was approached by representatives of the Methodist Protestant Church with the suggestion that their church also should have a part in producing the revised hymnal. Bishop Candler saw the value of this move and, although his General Conference had not contemplated co-operation with the Methodist Protestants, agreed with Bishop William F. Anderson, president of the Methodist Episcopal commission, that the Methodist Protestant group should become a part of the Joint Commission. Bishops Candler and Anderson felt that their General Conferences would approve their action in this regard, and indeed both General Conferences did so wholeheartedly, in 1934 and 1936 respectively.

Bishop Candler's interest in and leadership of the joint commission on the hymnal during these last active years of his life did much to obviate the impression he had created by his opposition to Methodist union. The representatives of other churches found him co-operative in the extreme, although he, like every other commissioner, was very positive in his special convictions. At the first meetings of the Hymnal Commission those who did not know him wondered somewhat as to how he would act on this joint undertaking, since his reputation as an opponent of union had preceded him. But his unfailing good humor, his knowledge of Methodist hymnody, and supply of irresistible quips, coupled with his sincerity and earnestness, soon won everyone.

At the first meeting of the commission an old Methodist hymn whose every stanza ends with the line, "The Lord will provide," was up for consideration.

"Never heard of it," exclaimed several.

"We never sing that in Texas," put in Bishop John M. Moore.

"Take it out then," said someone else.

"Well," drawled Bishop Candler, "we used to sing that down in Georgia in my father's home for about five years after General Sherman had marched by our place—'*The Lord will provide.*'" For a dubious instant everyone stared; and then the roar of laughter which came from all broke the ice, and the commission was well started on its way.

For some reason Bishop Candler bitterly opposed the retention of the



famous hymn of Sidney Lanier, "Into the Woods My Master Went."

"I knew Sidney Lanier," he said. "I liked him. But this is a poem, not a hymn. It ought not to be in the hymnal."

But the commission was overwhelmingly against him on this, and he was outvoted 30 to 2, with one of the Methodist Episcopal bishops, who was sitting by his side, voting with him. Candler later said in his whimsical way, "I don't believe that is in the Bible, about all those little squirrels talking and leaves making speeches."

One afternoon during a lengthy session of the Hymnal Commission when a great many of the lesser and little used hymns of Charles Wesley were being taken out of the hymnal by the commission, Bishop Candler grew restive under this and said reprovingly, "Brethren, you are certainly doing a lot to Charles Wesley this afternoon, taking out so many of his hymns."

"We are helping Charles Wesley, Bishop," said Dr. Henry N. Snyder, then the president of Wofford College. "We are letting his best hymns stand out."

The bishop faithfully attended most of the meetings of the Joint Commission in Washington, Asheville, North Carolina, Cincinnati, Ohio, and other places where the group met. He would often express himself strongly and when defeated would take his defeat in good humor. He won two personal victories when he insisted that the tune "Coronation" should appear in the hymnal only with the hymn "All Hail the Power of Jesus' Name." He also was insistent that a dearly beloved old tune with which he quite often would close his services and which he called "Wrestling Jacob" should be put to the words "Come, O Thou Traveler Unknown." This was done, and Dean R. G. McCutchan, editor of the hymnal, asked the commission to name the arrangement of this tune, now in the present hymnal, for Bishop Candler. So the present tune of number 311 is entitled "Candler."

When the bishop took his last leave of the commission at one of its final meetings, everyone stood in his honor. Men from all sections of the country felt a sudden pang of parting. The bishop made a short speech and then stood a moment in the doorway before he lifted his hand for a blessing.

"Never shall I forget," stated Dr. Oscar T. Olson, a distinguished member of the Hymnal Commission, "the short, positive figure of

Bishop Candler standing for a moment framed in that doorway—and then his uplifted hand and his saying, ‘God bless you, brethren.’”<sup>15</sup>

BISHOP HOSS wrote in 1913 concerning Bishop Candler:

With the intellectual gifts that would have brought him wealth and fame in any secular calling, he has been so free and liberal in helping others that, as I happen to know, his own modest home, which is his only earthly possession, is encumbered by a heavy mortgage. If I ever knew a man who literally carries the world on his heart, it is he.

A few illustrations from his correspondence will be suggestive.

One of the most gifted men in the church had become hopelessly involved in debt, principally because he had assumed financial obligations in an effort to advance church enterprises. He was high-souled, keenly sensitive to the claims of his own honor, and distressingly concerned lest his affairs should reflect discredit upon the Kingdom of God. What he suffered no words could ever tell. After struggling with his liabilities for years to no effect, working relentlessly to meet his obligations but to no avail, in deep humiliation he appealed to Candler to take over the management of his personal affairs for him; and Candler, though breaking physically under the responsibilities he was already carrying, accepted this additional care.

A man in the West who had been pitilessly dogged by misfortune very much needed to borrow one hundred dollars to save his insurance policy and appealed to Candler for help. That their families had been associated in friendship some time in the past was the only connection between them. After some investigation Candler sent the money. How much it meant to the man may be gathered from his acknowledgment:

Your letter received this morning, and I wish that I was able to tell you how glad it made me, because I have been worried for some time, thinking I would have to give up my life insurance policy which is due in about ten days, and if you had not helped me I would not have known who in the world to go to for help. My mind is easy now.

A young man, with none too creditable a record about his finances, was in trouble about some accounts relating to his education. Bishop Candler wrote him: “The University cannot pay your bills, nor do I

<sup>15</sup> This account of Bishop Candler’s work on the Joint Hymnal Commission was written by a member of that commission, Dr. Nolan B. Harmon, for this biography.

know any bank who would undertake to do so on the basis that you propose. I am instructing Mr. White to get them together, and I will pay them as fast as they come in."

A gifted woman was out of work. "I appeal to you," she wrote Bishop Candler, "with the more courage because one who knows you better than I do has said to me, 'There's one man in this town who can and will help you. It's Bishop Candler. I believe he'll help a woman to help herself.'"

Among his friends was a brilliant but not well-balanced man who became involved in trouble involving suspicion of moral turpitude. He sorely needed help, but his highly sensitive soul did not always welcome friendly interposition. Two letters, the first from the man himself, throw some light on Candler's attitude:

You left me last night on the train with a kindly extended hand, which, very ungenerously and meanly, I refused to take, alleging a contemptible reason for my refusal, and, when you would have helped me, I perversely wrangled and argued instead of listening—the sneering laugh of a desperate soul. I know I have lost you as a friend, for in a case like this forgiveness is impossible. I therefore do not say "forgive me." I only ask that you try to believe that I didn't want to hurt you or insult you. . . . I just wanted you to know that at bottom I meant no unkindness or disrespect and that I appreciate your effort to help me.

Later the man's wife wrote:

Tomorrow . . . I go to . . . hospital for an operation. I do not know if I shall survive it. . . . I am venturing in this uncertainty to say what I have wanted to say ever since . . . came home from . . . and told me of your meeting him and of your talk on the cars. You treated him like a Christian, and I am grateful. I have set you apart in my heart among those that I love and keep sacred. . . . [He] loves you better, I think, than he loves any other man.

Of Christ alone could it be said, "In all their affliction he was afflicted." Some of his servants have associated with him so closely, however, that in a very accommodated sense the same thing might be said of them also. Among that number was Warren A. Candler.

To THE public at large Candler probably was better known for his keen, frequently caustic wit than for his sympathy. Here are a few examples:



I have never known a gentleman to take an excessive view of his wealth in the presence of a taxing official.

We seem to be getting back to the Paradisaic state. The Bible says that Adam and Eve, in Paradise, were naked and not ashamed.

At some conference one of the other bishops made a proposal which Candler regarded as preposterous. He commented:

The next thing we know Bishop . . . will be wanting to install a pipe line to the Milky Way to bring food to the starving orphans in China.

The bishop disliked modern choirs, and all the more so when they were vested. "I never did care to have a bunch of men around me, prancing about in their night shirts," he said. On another occasion: "We will get along better by getting rid of those Ku-Klux looking men."

A prominent professional woman was rooming in the bishop's home. As a friend she entered into the family life. At this time Mrs. Candler was suffering from rheumatism, and it was painful for her to kneel. The bishop observed that the friend followed Mrs. Candler's example and only bowed her head at family worship. When the prayer was over, he confronted her with the abrupt question, "Anything the matter with your legs?" Being assured to the contrary, he said very positively, "Then you kneel down when I pray." She did.

## *Don't Tread on Me*

THE COLLEGE annual of Emory College during Candler's presidency wondered what would happen if several prominent Georgians lived in the same town. Each of them, it charged, had on his coat of arms the emblem of a serpent coiled above the warning, "Don't tread on me."

Throughout his long life Candler took no indictment of himself, even if only implied, lying down. Even in his early itinerant days, when he was editor of the conference minutes, he did not accept responsibility for mistakes in the record. "I am sorry there are errors in the Minutes, but it is not my fault"; "I have regrets but no repentance, for the fault is not mine," were his rejoinders when pastors called attention to errors in the reports of their charges. As a bishop, when dissatisfied preachers and charges complained concerning appointments, he did not easily agree that a mistake had been made. Replying to a man who feared he had left the impression of dissatisfaction with his appointment, he wrote:

No, I did not suppose you had any hard feelings toward me about your appointment . . . because there is no occasion for hard feeling. I did the only thing I could do with proper regard for the work and justice to the workers.

Not concerning himself alone was he militant when trodden on, but he was also militant when anyone trod on his section, his church, his type of education, any cause for which he was responsible, or any vital cause in which he was particularly interested either as an individual, a patriot, a churchman. This meant many controversies. It is doubtful if

any man in Georgia "went out on more limbs" or "stuck his neck out" more frequently than did he. Great movements with prominent champions did not overawe him. He never waited to see if anyone else was of his mind. He did not quail from taking the initiative alone and, if need be, continuing the fight by himself. He believed what someone else expressed, that his side would be well represented even if no one stood with him.

In 1892 the Temperance Committee of the North Georgia Conference proposed this resolution, among others, in its report to the conference: "That we heartily endorse and will co-operate with the Woman's Christian Temperance Union . . . looking to the legal suppression of the liquor traffic."

Candler moved to amend by striking out any endorsement of the Woman's Christian Temperance Union because of its advocacy of woman suffrage and later published an article in support of his position:

If any have doubted the wisdom of the North Georgia Conference concerning its refusal to endorse, at its latest session, the Woman's Christian Temperance Union, their doubts will be removed when they have read the following comment which appeared editorially in the *Union Signal* [organ of the W.C.T.U.] March 23, 1893:

"The North Georgia Conference (white) of the Methodist Episcopal Church, South, voted down a resolution endorsing the Woman's Christian Temperance Union on the ground that the organization favors woman suffrage. . . ."

It will be observed that the *Union Signal* does not deny that the Woman's Christian Temperance Union is committed to woman suffrage. . . .

In the same issue of the *Union Signal* from which this criticism of the North Georgia Conference is taken, Miss Frances Willard closes an autographed letter with these words:

"And yet—and yet—some good folks in America and especially in England say that woman's ballot is not a fit subject. . . . They will yet learn that it is the main line and leads to victory."

Woman suffrage the "main line." The words are clear. . . .

Such a current of woman suffrage doctrine as these extracts indicate pours through the *Union Signal* every week into many of our churches. . . .

The state president of the Woman's Christian Temperance Union and a future state president entered the lists against him. He carried on the discussion in two other articles and closed the debate with these words:



The North Georgia Conference stands where it has always stood on temperance and does not propose to have its influence weakened by an "entangling alliance." . . .

And any organization which lugs in forty other things besides temperance [as one of the women had said], even endorsing a political party, ceases to be a "legitimate" temperance organization and ceases to be a proper thing for the Church of God to endorse.

And then he added a note in regard to a pastor who had entered the controversy against him:

P.S. . . . This postscript is not necessary; but I put it in lest somebody should suppose I was disposed to treat Doctor B's. lengthy papers with disrespectful indifference. I am too fond of the Doctor to treat any thing he might write in that manner. I wish to show Doctor B. and the readers of the *Wesleyan* that I have read the Doctor's pieces and have tried to find something in them which needed to be answered.

The death of Jay Gould, whose life affronted Christian principles in the accumulation and use of wealth, called from Candler a caustic indictment:

He lived shamefully and died as the fool dieth—died very like the man of whom Jesus said, "Thou fool." . . .

He set before himself as the object of his life, money-getting. He succeeded in what he aimed at. He gave little. He lived an infamously selfish life and died less regretted than any other rich man who ever lived and died in America. . . .

The habit of getting money and keeping it so fixed itself upon him he could not shake it off even when he came to make his will and dispose of his wealth for the days after his death. That disgraceful document was summarized by the New York *Herald* the morning after its publication thus: "Not a servant or friend is remembered in the will of the dead financier, and not a cent is left for religion or charity. . . ." He declined to be benevolent and by his will tried to prevent his children after him from being benevolent as far as his will can control them. . . . A man who sells his better nature for wealth is not better than a painted savage who gives costliest pearls for the merest bauble. . . .

That man may last but never lives  
Who much receives but nothing gives,  
Whom none can love, whom none can thank,  
Creation's blot, creation's blank.<sup>1</sup>

<sup>1</sup> *Wesleyan Christian Advocate*, Dec. 28, 1892.

For similar but less extreme methods in the accumulation and use of wealth, he arraigned many others, though less severely.

ALL HIS life Bishop Candler was a deadly enemy of the liquor traffic, and he expressed his hostility in repeated and savage assaults. A few will lift their eyebrows at that statement because they have failed to discriminate between opposition to liquor and co-operation with a particular plan of dealing with that traffic. Toward the close of his effective ministry, in a meeting of the College of Bishops, the Episcopal Address to the approaching General Conference was under discussion. One bishop was not in full agreement and refused to sign the address as it stood. After continued effort had not availed to overcome his objection, another bishop thought to give variety to the procedure and remarked, "Bishop Candler will not sign it either."

Candler made a characteristic gesture as he said, "I'll carry my own skillet." And such had been his lifelong habit. What he did not approve he did not support. And yet in a case of such grave importance and where the difference was one of method and not of principle he did, time and time again, subordinate his preference and support any method that had the promise of reducing the ravages of strong drink. For many years local option was his preferred plan of dealing with the traffic, but in late life he wrote: "Local option is indefensible. If the sale of liquor in one area is wrong, the State should prohibit it in all areas. Local option is a sort of polka-dot prohibition that is illogical and indefensible."<sup>2</sup>

As a case in point, in July, 1907, Thomas E. Watson, at one time Populist candidate for president, wrote:

In that memorable campaign of 1896 our Democratic brethren couldn't get their consent to vote with us against the barrooms. If my memory is not playing me a mean and low-down trick, Bishop Candler was one of the Democratic brethren who fought manfully against us in our effort to rid the State of barrooms. . . . The great Methodist leader doubted the genuineness of any reform which did not come through the Democratic party; and consequently, the open saloon received the benefit of his powerful influence in that campaign.

To this charge Candler replied a few days later:

I am glad to see he is in such an amiable frame of mind. . . . But he should also cultivate the habit of accuracy of statement. In his *Weekly Jeffersonian*

<sup>2</sup> *Atlanta Journal*, April 25, 1937, p. 15.

he said of me, "The open saloon received the benefit of his powerful influence in that campaign [the campaign of 1896]." My card, first printed in the summer of 1896 and reprinted in your issue of July 21, shows that the open saloon received no benefit of my influence but on the contrary that I publicly and emphatically declared myself in favor of local option, State prohibition, a constitutional amendment, or any other method which would effectually close the saloons. Mr. Watson knows that neither in 1896 nor at any other time did the open saloon ever receive the benefit of my influence. If he desired to be accurate, he should have said that his party could not secure the benefit of my influence and that he and his party associates could not use me for their partisan ends. That is the point of his grievance against me.<sup>3</sup>

Under the heading "The Results of 'Regulation' " he wrote after this fashion in January, 1893:

Atlanta seems to be having a high time with her barrooms and high license. The situation is enough to delight the soul of every "conservative citizen."

The *Evening Herald* says Recorder Calhoun had on his docket the day after Christmas "one hundred and sixty cases, the highest number a recorder in Atlanta has ever met at one time." The case was stated by the *Herald* in realistic style as follows:

"All day yesterday the three patrol wagons made their rounds without much breathing spell. The lock-up exhausted its capacity. Drunks and disorderly conduct cases have caused men and women to be packed in their respective cells without a chance to take as much as a seat upon the hard floor. The atmosphere was unusually oppressive, even in that den. The noise was as intolerable as the odor."

The *Constitution* headlined its account in these words: "The day after. Scenes in police court when Christmas drunks told about their holiday spees. The biggest court ever known in Atlanta. It broke all previous records. Humorous scenes."

It is difficult to appreciate the humor in the case when the result of the trials is given thus:

"One hundred and twenty-nine cases were tried. Fifty-four paid fines, forty-seven went to the stockade, and the remaining ones were either dismissed or their fines were suspended." . . .

And all this is done that the open saloon may be run for the enrichment of men who make merchandise of the temptability of the weak. It is a disgrace deep and dark, which no words can exaggerate. . . .

It is idle to talk about the "failure of prohibition" and the "success of the license system" when such records as these are spread before the public. No such scenes were possible when Atlanta was under prohibition. One can-

<sup>3</sup> *Atlanta Constitution*, July 24, 1907, p. 6.



not believe in the honesty or the intelligence of men who claim, in the light of these facts, that "regulation" is better than prohibition. A man who will say so lacks either sense or veracity. It is time to abandon halfway measures with the saloon. It must be put down, or it will put everything else down.<sup>4</sup>

Even after his retirement as an active bishop he was still fighting the liquor traffic.

The Secretary of the Treasury is reported as saying: "We are making the first real effort to crush lawlessness in the liquor industry." This statement of the Secretary of the Treasury is a candid confession from an authoritative source that there was no real effort to enforce the eighteenth amendment against lawlessness in the sale of liquor. It also implies that bootlegging conditions exist under the license system long after the eighteenth amendment has been repealed. . . .

The Churches and the preachers cannot support the license system under any form; to do so would be to approve the legalizing of the liquor traffic, and that Christian people cannot afford to do. The liquor traffic is either legitimate or illegitimate. If it is legitimate, it ought not to be subject to any restrictions or taxation not applied to any other legitimate form of business. If it is an illegitimate business, it ought to be suppressed and not licensed.<sup>5</sup>

His sentiments on lynching created quite a stir when stated in an article published in 1903:

The lynching mania can no longer be considered a local or sectional evil. It has spread to every part of our country and shows itself as a manifestation of a spirit that deserves reprobation of the good everywhere without regard to party or place.

It is something worse than unfair for the people of the North to treat the subject as though it were a peculiar sin of the South, and it is something worse than a mistake for the people of the South to defend it as if it were there especial besetment about which they felt a self-convicting sensitiveness. . . .

When a lynching occurs, the law is more truly lynched than is the victim of the mob's fury. It is an outburst of anarchy and not an irruption of righteous indignation against an atrocious crime.

In defense of lynching it is sometimes said: "Stop the outrages that provoke lynching, and the lynchings will cease." But, pray tell me, what outrage is meant? If reference to the horrible crime of rape is intended, it is enough to say in reply that it is not the cause of one fourth the lynchings which occur in the United States. Two years since, for example, the figures for a year showed only 16 cases of ravishing against 128 lynchings. . . .

<sup>4</sup> *Wesleyan Christian Advocate*, Jan. 4, 1893, p. 1.

<sup>5</sup> *Atlanta Journal*, April 18, 1935.

How can such reckless fury ever cure or arrest disorder? Is there one home more secure or one life more safe by reason of such horrible outbursts?

Who composed the Indiana mob? Were they men who were uncontrollably zealous for morality and justice? On the contrary the arrests made subsequent to the lynching showed among the leaders three professional gamblers, three men known to the police as desperate characters, and one man who had been guilty of killing another some years ago. Is it not clear that this lynching was fomented and carried out by a lot of bloodthirsty scapegraces, who had not the slightest interest in anything good? . . . And such are the men, generally, who organize mob violence. How delighted they must be when decent people rush into print to defend, if not to eulogize, their diabolical deeds! Is it not time decent people put their pens to better use? The mob which they eulogize today will turn upon its defenders tomorrow. The taste for blood grows with its indulgence.

Lynch law, I repeat, is anarchy, and anarchy is always the forerunner of destruction in republics. This evil strikes at the very heart of our civil institutions. . . .

Depend upon it, no nation ever retains liberty after it ceases to maintain law. Lynch law protects no home but does rather pull down the strongest defense of all the homes in the commonwealth. Our homes are sheltered by law, and they are not shielded by lawlessness.

We have problems enough to solve in this country to be sure. But we have no problem which cannot be solved by the practice of personal and civic righteousness every day. The man who will not try that remedy has no right to propose another. In the end all other solutions will be found worse than vain. . . . The situation in the South is one of difficulty of course. So is the situation in Chicago, or that of Paris or that of London or that of New York. . . .

But if our difficulties were a thousandfold greater than they are, lynching would not remove them. Such deeds of lawlessness multiply all our troubles. . . .

We do not want any such barbarities to defend our Southern civilization.<sup>6</sup>

His voice was among the few then crying in the wilderness.

There is other evidence. The governor of Georgia wrote: "I wish to extend both official and personal thanks for your most excellent article on mob law in today's *Constitution*. Have not read anything in a long time that suited conditions so well." From the pastor of St. John Methodist Church, South, St. Louis, Missouri, came a letter of high appreciation, and this letter was followed the next day by another which said:

As I wrote you yesterday, I went straight down to the *Globe-Democrat* office after reading your contribution and requested that it be copied in full.

<sup>6</sup> *Atlanta Constitution*, Sept. 8, 1903.

I send it to you. . . . I am sending your utterance to the *Boston Transcript* and the *New York World* with the request that they publish it and give it the most prominent sort of setting.

Other representative white people wrote in similar vein.

From the Negro race came many letters, pathetic in their jubilation—letters from preachers, teachers, businessmen. From an editor:

The more thoughtful Negroes all over the country thank God that out of the social chaos through which we are now passing, one man, strong in the knowledge of the right, consecrated by the Great Father to the uplifting of mankind, has arisen and sounded a blast against the lynching evil. We have looked for years to see that element of the white people whom we knew were our friends stand forth in their might and cry out for more respect for law and order. . . . You may be sure that every Negro who reads it will thank God for Bishop Candler.

And from a man who did not even sign his name:

I want you to no Just how I feel towards you—the only trouble I Just Wish We had one hundred Bishop Candlers in Georgia and I do hope that the good Lord will let such a good and Christian gentleman as you are live Long enough to Convince the people of the fact that linching is anarchy in its truest form.

By ACT of Congress on January 12, 1903, the General Board of Education was incorporated; and in February, 1907, its endowment was increased to \$43,000,000 by the gift of \$32,000,000 by John D. Rockefeller, Sr. Working with this board were the Carnegie Foundation for the Advancement of Teaching and the Southern Educational Board, and these boards brought additional millions with them.

This "educational monopoly in the making" <sup>7</sup> was vigorously attacked by influential periodicals, prominent individuals, and the National Education Association.

Candler saw the danger and came out vigorously. Excerpts from some of his articles will give the drift of his fight against this movement.

"If a combination to do business is effective in saving waste and getting better results," Mr. Rockefeller says, "why is not combination far more important in philanthropic work?" The country knows what Mr. Rockefeller means by a "combination to do business." In the Standard Oil Com-

<sup>7</sup> Edward Ingle, *The Ogden Movement*, pp. 1, 3.



pany's dialect that phrase has meant to destroy all others engaged in the oil business and then do as you please with the oil market. Shall we have that sort of method in education?

In 1904 Mr. Ogden [a member of the General Board of Education, chairman of the Southern Education Board, and for many years president of the Conference for Education in the South, the only man who was a member of all these three bodies] said: "It is already quite important to every worthy institution seeking private aid to be registered in the office of the General Education Board." The natural inference from this is that the Board's "little colored pins" will determine even "private aid" as well as its own gifts to a college, according as that college may or may not be "registered in the office of the Board." Can any one overestimate the significance of such a menacing intimation?

Let us not imagine that the General Educational Board will stop with controlling the colleges. Through its allied body, "The Southern Educational Board," it seeks to influence public opinion and direct legislation concerning the common schools. With its professorships of secondary education, tacked on to the State Universities, it will project its influence into the high schools of the country. With its agricultural lectureships it will lay hold of the farmers. Then after a time . . . we may reasonably expect to see the old "Blair Bill" for federal aid to education revived.

Just as the Carnegie Foundation, by denying help to the teachers of church colleges, brought influence to cause them to sever connection with the church, even so the General Board, by refusing aid to state institutions except in the way already indicated, could bring pressure on them to divorce themselves from state control in order to get help from the General Board, he argued.

Suppose, now, that eventually, after many colleges have died and others have been wrested from any responsibility to State or Church, the General Educational Board and the Carnegie Foundation should unite on a "chain of colleges across the continent" independent of all authority or influence, except the control and influence of those two corporations endowed with the millions of Rockefeller and Carnegie; what then would be "the character of American education" as "thus determined?" . . .

It is manifest that there is a clearly defined purpose to centralize the educational work of the country under a huge "educational system" of which the General Educational Board will be both author and finisher. Such a scheme is full of peril to the nation and especially to the South, a section upon which the gaze of this Board is fixed as upon a helpless minor needing its guidance or a benighted sinner needing its missionary efforts. It has been by some considered unfortunate (to state the case mildly) that Mr. Rockefeller's "Standard Oil Company" controls the character and cost of the light for a

poor man's body; but that is as nothing compared with an effort to control the education of the country, which is the light for the minds of both present and future generations.

We already have concentrated wealth and a tendency to centralize the government. If now education be centralized also, and directed by a coterie of fifteen men called a "General Education Board," we may prepare to see the entire character of American civilization, as well as the character of American education, determined for us by our masters, the trust magnates and their followers.<sup>8</sup>

In like spirit he continued to fight.

His oppositions to the foundations brought him criticism, which he did not take tamely:

I have said and I repeat "we want institutions freer than the board-fed kind can be, and we mean to have them and to put them where the Board's 'chain of colleges across the continent' cannot in any wise overcome them or make them afraid." I have said and I do say we "have some institutions whose doors cannot be closed 'by the little coloured pins' in the office of the Rockefeller Fund in New York." I have said and I do say, that "our colleges must be something more than the caged birds of the General Educational Board, fed from its hand and made to sing at its bidding. American education cannot be safely entrusted to fifteen men without any responsibility to the people whose education they assume to supervise."

If for the expression of such sentiments I am denounced by men who, in either personal or official character, have already come under comparatively small obligations to Mr. Rockefeller and his Board, what sort of education may we expect to issue from the colleges after they have received repeated subsidies from the same source? If a little money makes a few men fume, how will much money make whole faculties flame?

The fierce criticism which the original plan of the General Board of Education and its allies from various sources evoked caused such a marked revision of that plan that institutions could accept donations without sacrificing their self-respect or imperiling their independence. But Bishop Candler never trusted them, and no institution with which he was connected ever received any donation with his consent. In 1920 the Board of Trustees of Emory University expressed to the General Board of Education its willingness to receive a donation for the School

<sup>8</sup> The article from which these quotations are taken was written for the *Atlanta Journal* as one of a series on the subject. Since it would have appeared a short time before a conference was to be held in Atlanta under the auspices of the board, the editor did not think it courteous to carry it at that time, and it was published in the *Wesleyan Christian Advocate*, April 9, 1909, pp. 19-20, 26.

of Medicine. Bishop Candler opposed this action, voted against it, and received permission to put in the record: "I wish to be recorded as opposed to asking the Rockefeller Foundation for any appropriation to Emory University and to any department of the Institution."

At later periods when similar questions concerning the General Board of Education and the Carnegie Foundation were before the trustees, he expressed opposition as before; but since the responsibility of administration had passed to others, he carefully refrained from saying or doing anything publicly that would embarrass the university.

THE INTERCHURCH WORLD MOVEMENT was launched 1919-20. It was favored and fostered by some of the foremost Christian leaders of the nation. Some of its objectives were so comprehensive in scope and so lofty in conception that they commanded general approval, and the movement was projected on such a large scale that its very daring added to its fascination. Its personnel ran into thousands; its organization was stupendous; its literature was impressive both as to amount and seeming excellence; and its planned budget, to be paid over a period of five years, reached the staggering total of \$1,320,000,000.

By January, 1920, it was well under way. During that month a great meeting was held at Atlantic City. There were seventeen hundred registered delegates, representing forty denominations. Forty-eight state committees were organized; special conferences were planned for laymen, laywomen, pastors, and industrial groups; and its message was to be sent into three thousand counties, into townships, and down to the local churches. The *Christian Advocate*, organ of the Methodist Episcopal Church, South, said that, considering the number present, the denominations represented, and the plans and purposes outlined, it "was the greatest ecclesiastical meeting that modern times had known."

The Methodist Episcopal Church, South, was represented by thirty-six delegates, two of whom were bishops, and eight were editors of church organs. The General Boards of Missions, Church Extension, and Education were represented by secretaries and members. A committee appointed by this group consisted of one bishop, one future bishop, the woman of perhaps greatest influence in the church, and other people of official standing. This committee issued a statement strongly commending the movement.

Bishop Candler opposed this movement from the beginning, opposed it vigorously and repeatedly on these grounds:



1. It was very costly. Its budget called for \$326,107,837 a year. By July, 1920, about \$180,000,000 had actually been subscribed by the co-operating churches. It ran full-page advertisements every week in all the denominational papers that would carry them, and expensive advertisements in a great number of daily papers. Conventions and conferences were held, and the expenses of the delegates were paid by the movement. Literature was costly, as was the great horde of its personnel.

2. The propaganda was misleading. "The Evangelical denominations of America have united in a great co-operative movement under the name of the Interchurch World Movement." This statement, Candler declared, was "untrue," since the Southern Baptists had declined to co-operate; since no body of Methodists, North or South, had officially accepted membership; and since the Lutherans were not actively co-operating.

3. It was unauthorized. According to its literature "it . . . constituted itself umpire and adviser, not dictator, to the separate armies" it represented. But who asked it

to become the "umpire and adviser" of these Churches? Nobody. It "constitutes itself" to fill this super-Church office. Moreover, it does not represent the Churches. . . . The men who have entered into it were not authorized to represent the Churches to which they belong and could represent nobody but themselves.

4. It was irresponsible. "This Movement . . . was never authorized by the Churches, nor is it responsible to the Churches." Candler quoted from one of the leaders:

"If co-operation is to be effective, authority must be invested in some committee or commission that constitutes the unified head of the Movement. . . ." Why this huge supervision of the Churches? Why should a group of men organize themselves into a body and proceed to demand that to them be committed all the inter-Church work of the country? Why do they esteem themselves so highly that, without authority from any Church, they proceed to assume direction and control of all such work and spend millions of borrowed money on their programs, which money they expect the Churches to repay?

5. It threatened to become a dictatorship.

It is careful to say that it does not "constitute itself a dictator" to the Churches. . . . Why not? Who is to hinder its "constituting itself" whatever

it pleases? Here are autocrats collecting and spending money by the millions for their pageants and triumphal processions. It is seeking to get such a dictatorial hold on the Churches and their funds; and if it succeeds in what it is aiming at, it may begin to exercise other dictatorial powers without claiming to be a dictator. It may, if it can acquire conformity to its plans and methods.

6. It was unnecessary. The churches did not need this costly, self-imposed supervision. They had proved themselves adequate for the guidance of their own affairs hitherto and were equally able to manage their movements for the time to come.

This movement, despite the loftiness of some of its ideals and the nobility of many of its supporters, was so poorly conceived and so badly managed that it contracted a debt of nearly ten million dollars in one year. It found itself under necessity to call upon the boards who had pledged for its support; and some, perhaps all, of them found themselves in a most embarrassing predicament. The movement ended in early disaster.<sup>9</sup>

CANDLER time and time again excoriated the South, but he reserved that privilege to himself and to those of kindred spirit. All other critics were anathema—whether they were Southerners, detractors from some other section, or even philanthropists—if their tendered benefactions smacked of the superior to the inferior. It was more than love of his section that made his resentments so quick and his defense so incisive as well as so blunt; it was his belief that the life of the South and the characteristics of her people held values that were needed in the life of the nation.

He was once in the diner of a train going from Texas to Atlanta. Opposite him at the table were a well-dressed man with an Eastern accent and a man who was evidently Jewish and a lawyer. This pair was openly critical of the South and its people, and made many comments to each other that offended the bishop's pride in his land and people. Finally, as the pair neared the completion of the meal, the train came to a sudden stop and then lurched forward again, shaking the dishes and spilling water from the glasses on the table. Whereupon the Jewish lawyer turned to the other man and said, "There you are. These people can't

<sup>9</sup> See *Christian Advocate*, Jan. 16, 1920, p. 83; Feb. 6, p. 170; July 30, pp. 968-69; Dec. 10, p. 1572; Dec. 17, pp. 1606-7; also *Wesleyan Christian Advocate*, Jan. 23, 1920, pp. 4-5, 26-27; Jan. 30, p. 8; Feb. 6, pp. 8-9; March 5, pp. 10-11; March 19, pp. 3-4; March 26, pp. 3-6; April 9, pp. 20-21, 25-26; April 23, pp. 10-11.

even learn to operate a railroad efficiently. It's the climate, I think, that makes them lazy and indolent and inefficient."

This was the last straw. The bishop had taken all he could stand without replying.

"My friends," he said, "I have listened with forbearance at your repeated criticisms of the South and her people. It is my section, and I understand and love her people very dearly. They are not the backward, lazy, indolent people that you describe.

"Moreover, let me say to you that this railroad you are riding on is not owned by Southern men. It is owned and operated by men of the North and East, as you seem to be, and I suggest that you make your complaints to that section.

"As for the argument that the warm climate produces a lazy, shiftless people, I do not think the records of history will support your position. For instance, the warm climates of the world have produced the greatest military geniuses of all times."

"Who were they?" demanded the lawyer.

"Robert E. Lee, George Washington, Napoleon Bonaparte, Julius Caesar, Hannibal, and Joshua," replied the bishop, ending the list with the ancient Hebrew.

"Nor is that all," he continued, "for southern climates have produced the greatest poets that the world has ever known."

"Who?" the Jewish lawyer again demanded.

"Edgar Allan Poe, Sidney Lanier, Dante, Virgil, Homer, and the great singer of Israel, King David," again ending with the name of a Jew.

"And we ought to remember that the greatest orators of all time have been born in southern climates; witness Patrick Henry, Cicero, Demosthenes, and the Hebrew of all the Hebrews, the apostle Paul.

"Nor is that all. The eminent lawgivers of all time have been men from southern climates—for instance, Thomas Jefferson, Justinian, Draco, and the prophet Moses."

The detractors of the South hurriedly excused themselves and retired.

When Mr. Rockefeller offered money to combat the ravages of hookworm in the South, Candler expressed his attitude through the *Atlanta Journal*:

It is to be hoped that our people will not be taken by Mr. Rockefeller's vermifuge fund and hookworm commission. This habit of singling out the South for all sorts of reforms, remedies, and enlightenments is not for our benefit, and the too-ready acceptance of these things upon the part of some



of our people is not to our credit. . . . It is time the Southern people had begun resenting this officious disposition to take care of them which certain parties are addicted to. Donations may easily, as dum-dum bullets, wound where they hit and leave a mortal poison in the hole they make after being received.

At a later time when the tide of immigration was running toward the West rather than turning toward the South and the editor of a Southern paper was trying to account for this preference, Candler came forward with his own explanation.

There are certain groups of southerners who have injured the South at the North and in Europe by a mischievous mendicancy. They have meant well, but they have done our section much harm. These are they who have been ready to run to northern millionaires for money to endow our colleges and even for money to cure the alleged diseases of some of our people. Thereby they have advertised the South as a section teeming with ignorance, stinginess, mortal disease, and degenerates. . . . It is time to call a halt on all this persistent mendicancy.

Our colleges do need endowment, and our people are abundantly able to endow them. . . . We are no longer a poor people. We never were a degenerate people; and out of the ruins of the war and the reconstruction period which was worse than war, the South has, by her own efforts, won wealth and prosperity. . . . We do not need to beg any man to pay our school bills or to teach us how to conduct our educational institutions.

Much ado has been made about the prevalence of certain diseases in the South. . . . It is quite possible that there are diseases in the South peculiar to the section. Such is the case with all sections and all lands. . . . What the South needs very much is to be let alone. She has been the clinical subject for all sorts of theorists and reformers long enough.

What men are calling southern provincialism is nothing more than the characteristics of the southern people, which are in nowise discreditable.

Edward Everett, in an address at the University of Virginia, delivered a year or two before the outbreak of the War Between the States, said that the best English spoken in the United States was that of the southern people. He explained this excellency in English by the fact that the southern people read most universally and constantly the King James Version of the Bible, which gave them as their model the best English the world has ever known. Mr. Everett may have ranked the speech of the southerners too highly, but certainly he had no sectional bias in favor of the southerners. . . .

The religious life of the South is conformed and colored by the fact that here is found the purest and most unmixed type of what may be called "original Americanism." Among the southern people there are more men and women in proportion to the total population who can trace their descent directly to Colonial ancestors than can be found in any other section of the

Union. The forbears of the southern people came to these shores with the Bible in their hands and faith in their hearts. They knew little, and cared less, for continental skepticism and the continental Sabbath.

The southern Churches have more nearly succeeded with the people to whom they have made their appeals. There are more church members in the South in proportion to population than can be found in any other part of the United States.

The South is also the soberest section in the United States. Here prohibition was firmly fixed years before the adoption of the eighteenth amendment to the Federal Constitution and the passage of the Volstead Act. And here it counts far more than it does in the North, East, and West.

From the first, the great evangelical denominations have had a predominant influence in the South. Great revivals . . . have frequently prevailed among them, and by those heavenly visitations their communicants have been multiplied and their faith enriched.

The religious life of the southern people is orthodox in creed and evangelical in spirit. The variegated and eccentric ecclesiastical bodies which abound in some other sections have but a small and negligible following in the South. . . . The people of the South generally have accepted the Bible as the inspired word of God, and for salvation they have relied upon the atonement made for sin by Jesus Christ our Lord.

Although Candler was not averse to exchanging blows, it was not the love of battle that so frequently girded him for the fray; it was rather the conviction that something worth fighting for was at stake.

## *The Unification Controversy*

BISHOP Candler engaged in many controversies, but the one that involved him most strenuously came in his later years and had to do with the unification of the Methodist churches.

The Methodist Episcopal Church divided in 1844 into what the Supreme Court of the United States subsequently held were two co-ordinate churches, the Methodist Episcopal Church and the Methodist Episcopal Church, South. This division came about largely because of differing attitudes toward the question of slavery, but the immediate issue concerned differing interpretations of the prerogatives of the General Conferences, as these differing interpretations were brought to focus in the case of Bishop James O. Andrew of Georgia, who owned slaves. Following the division which set up these two churches came the war between the North and the South and the painful years of reconstruction which widened and deepened the cleavage between these two branches. After the fraternal delegate of the Southern Church was refused a hearing by the Northern church in 1848, it was not until May, 1869, that even a gesture of reconciliation was made.

But as the years went by, the incongruity of this situation was coming to be realized by men on both sides of the border; and they began to envision a reunited church in a reunited country. But the steps ahead were not easy, nor were they to be quickly taken.

In 1874 fraternal delegates from the Methodist Episcopal Church brought messages of good will to the General Conference of the Methodist Episcopal Church, South; and in 1876 representatives of that church carried greetings to the General Conference of the Methodist Episcopal Church. For the next forty years both churches, by word and



act, sought to smooth out the rough places in their relationship to the end that closer bonds might be established between them. But that was only part of the story. "Rivalry, competition, criticism, and conflict continued, . . . actions that betokened lost consideration, disrupted confidence, and reduced regard. . . . Ever and anon some one suggested union, . . . but the response was not encouraging or reassuring."

From 1890 to 1910 there was much discussion, back and forth, of the wisdom and worth of union; but no feasible plan was evolved, and, lacking such a plan, union moved hesitantly. To find an acceptable method called for patient, frank, tactful, and continued conferences, because in both churches certain ingrained attitudes inherently antagonistic to such a union had to be overcome. Commissions continued to seek diligently to find a way, and their perseverance was slowly rewarded. It would probably surprise the church at large to read the proceedings of these commissions and to note the large place that prayer had in their deliberations. But the devout atmosphere that permeated these sittings demanded rather than prevented candid expressions of opinion on both sides.

In *The Long Road to Methodist Union* Bishop John M. Moore claims that to the commissions of 1916-20 belongs the honor of formulating the plan by which the churches at last came to union. The final plan differed in important details from the plan of 1916-20, but the basic principles of the two were the same. During 1916-18 Bishop Candler was chairman of the commission which represented the Methodist Episcopal Church, South, on the Joint Commission. Bishop A. W. Wilson, by common consent one of the ablest men of Methodism, had been chosen to preach the opening sermon of the Joint Commission; but before it met on December 29, 1916, he had died, and Bishop Candler had been chosen to take his place. In his deliverance on that occasion, one of the strongest of his printed sermons, he quoted the words of Jesus, "That they all may be one," and gave his interpretation:

The unity for which our Lord prayed is not the incorporation of all Christians into one uniform ecclesiastical organization, as the Romanists and some ill-instructed Protestants do vainly teach. He interceded for a far higher and nobler thing, even for community of life with God the Father, God the Son, and God the Holy Ghost. He pleads ever for the abiding of human beings in him and his indwelling life in them. While those who are in Christ will be drawn together instinctively and inevitably by the attraction of their participation in a common life, the Church is not the product of their visible association, but it is rather the outcome of their invisible connection with Christ. . . .

Our labors will be worse than useless if we proceed on the idea that oneness with one another in a common organization or in a skillfully constructed confederation is the oneness for which Christ prayed or the oneness for which we ought to be chiefly concerned.<sup>1</sup>

In this excerpt is set forth his continuing attitude toward this aspect of unification.

The proceedings of the Joint Commission show that as chairman of the commission of the Southern church he took his turn in the chair and when not presiding spoke from time to time. But, according to Bishop J. M. Moore, who served with him on this commission, he had little part in shaping the plan that came out of its deliberations.

Bishop Candler participated very little in the discussions of the Commission. He took the position that since he was opposed to unification, he should have very little to do with creating a plan, and no one could criticize that attitude. He won the affectionate regard and high esteem of all members of the Commission by his affable and generous spirit.

This commission worked unrestingly, but it was not until 1920 that such a measure of agreement had been reached concerning a plan of union that a majority of both commissions was willing to submit it to their respective General Conferences for consideration—and even then this was to be “without endorsement or recommendation.” The General Conference of the Methodist Episcopal Church met that same year and referred the plan to a committee for careful study, but the plan itself was never brought before the General Conference; instead of the proffered plan the General Conference adopted a substitute proposal. In 1922 the report of the Joint Commissions, together with the alternate proposal of the Methodist Episcopal Church, came before the General Conference of the Methodist Episcopal Church, South, which approved in principle the plan wrought out by the Joint Commissions, appointed a commission to continue negotiations, and took this additional action:

We recommend a special session of the General Conference of the Church, when a plan of unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church. Then our College of Bishops is empowered and instructed to call a special session of our General Conference.

<sup>1</sup> Manuscript, Emory University library.

In 1924 the two commissions found a common standing ground for unification. They recommended in brief that the two churches should become one but should function through two jurisdictions, that the two jurisdictions should be in effect the two uniting churches and should function as aforesaid with three differences: the bishops of the two churches should become the bishops of the united church without further action; the prerogatives of the two churches should be limited by the powers that had been or should thereafter be vested in the General Conference of the unified church; and a Judicial Council of far-reaching authority should be set up.

The General Conference of the Methodist Episcopal Church adopted the plan submitted by the two commissions by an almost unanimous vote, 802 to 13. Since the conditions prescribed by the Methodist Episcopal Church, South, for a called session of its General Conference had been fulfilled, a special session was called by the bishops; and July 2, 1924, was fixed by vote of the majority of the bishops as the date for this called session to begin.

Four bishops—Candler, Denny, Darlington, and Dickey—dissented from the action of the majority of the bishops, not about calling an extra session but about calling it at such an early date. They contended, in a paper written by Candler, that there were grave doubts about the authority of the bishops to call an extra session of the General Conference; that, even if such authority was conceded, such an early session would invade the right of an annual conference to choose a new delegation to represent it at that time if it should prefer to have a new one; that this early date would deny to the church a sufficient opportunity to study the plan before making a decision; and that the order of the General Conference did not require such haste. But these four bishops did not feel, when the conference assembled at Chattanooga, Tennessee, that it was out of keeping with their published dissent for them to participate in the proceedings. Bishop W. N. Ainsworth also opposed unification, but he did not agree with the position taken in this paper and did not sign it.

"The Senior Bishop, W. A. Candler," Dr. James R. Joy, editor of the *Christian Advocate* (New York), noted, "was greeted with cheers as he took the chair to open this called conference." Dr. Joy later recorded, "The hour for the ballot had come. It bears witness to Bishop Candler's standing that he was asked to preside at this crucial hour."

An incident that lent color to the session arose out of the fact that one of the prominent champions of the plan was Judge John S. Candler, a



brother of Bishop Candler. He spoke twice during the session; and at the close of his second speech, which continued for about an hour, Dr. Joy recorded that "Judge Candler closed amid a tumult of cheering. Bishop Mouzon grasped his hand, and friends swarmed around him as he made his way up the aisle to his seat with the North Georgians."

The plan prevailed by a vote of 298 to 74. According to the law of the church, the adoption of the plan required not only a two-thirds vote of the General Conference but also a concurring three-fourths vote of all the annual conferences. The General Conference had given the necessary two-thirds vote, but the plan had yet to be considered by the annual conferences. To that end the General Conference directed the bishops to submit the plan to the annual conferences during the calendar year of 1925 and recommended to the conferences that the vote be taken by ballot.

The vote in the General Conference revealed the Southern church as divided into two distinct and pronounced groups, and it accentuated and extended that division. On the one side were those who sincerely believed that the Kingdom of God, which they loved, would be better served by Methodism if this plan should be adopted; on the other hand were those, equally devoted and equally sincere, who believed the other way.

Both groups formed organizations to further the convictions for which they stood. Bishop Candler became chairman of the antiunification group, and he bore no resemblance to an honorary executive. He believed that unification under the plan proposed would impede the interests of the Kingdom of God, and to its defeat he directed all that he had to give. He commandeered his executive skill, wrote voluminously, and, when he could salvage the opportunity, added voice to his pen. He gave extravagantly of his time and strength—unjustifiably, if he had not considered the cause so sacred.

He foresaw the extremes to which the debate was likely to go and exhorted "that acrid personalities should be excluded from the discussion of this important matter." But he had always been excessively sensitive, had never been able to differentiate clearly between disagreement with his views and opposition to himself; and in this controversy his feelings as well as his convictions were keenly enlisted. It had been his unvarying custom to champion aggressively any important cause which he espoused, and his advocacy of a cause at times was unnecessarily abrupt.

These things, added together, caused him on occasion to deviate in this controversy from his own wise words.

As it happened, the first Southern conference to vote on unification was the Baltimore Conference, over which Bishop Candler presided. Since this was the first home conference to vote on the plan, it was a border conference, and results there would have psychological effects beyond the mere counting of the ballots, both sides strained to carry the day; and the outcome was awaited with eager interest over the church. Because the opposition of Bishop Candler to the plan was well known, his presidency was scrutinized keenly. The procedure he permitted, when unification was under consideration, was criticized caustically by the friends of the plan and was defended spiritedly by the opponents. The eligibility of a few voters was in question, but that alone would have caused no considerable flurry. The real cause of irritation arose about a matter of parliamentary procedure, in which it was charged that the chair had been influenced in its decision by partisan bias, the purpose to advantage its side of the controversy.

It happened like this: The conference was well aware that a tense situation would arise when unification came up for consideration and thought it wise to determine procedure in advance. As a part of the plan adopted it was determined to take the vote by ballot, as the General Conference had recommended. But when the time to vote actually came, a motion was made that the roll should be called and every member of the conference should express preference by voting aye or no when his name was reached. The friends of the plan vigorously opposed the motion, fearing that the vote would be adversely affected, since it was known that the bishop and six of the eight presiding elders were strongly opposed to unification. When a point of order was raised that the motion was out of order because the conference had already decided to vote by ballot, the chair held that the motion to vote aye and no was a privileged motion and was in order. Appeal from this decision was taken; the chair was sustained by a standing vote of 149 to 128, and the vote was taken by ayes and noes.

Bishop Candler's attitude toward unification in 1924-25 may be comprehended from three general statements:

1. He was opposed to church mergers as a general proposition.
2. He was opposed to unification with the Methodist Episcopal Church as a special proposition.

3. If unification was, after all, to be consummated, he was opposed to it under the terms of the plan then being considered.

In very succinct form some of his reasons for the position he assumed are here set forth:

Writing in 1920, when unification was a live question in the Methodist Episcopal Church and the Methodist Episcopal Church, South, he said:

In Christianity there is no . . . requirement for the merging of all denominations in one huge ecclesiastical organization. Federation, not fusion, is what is needed; co-operation, not coalescence. . . . Consecration to Christ and his Kingdom, not combinations with one another, gives rise to real spiritual co-operation among the Churches. . . .

The purity of the Churches, as well as the progress of the Kingdom of Heaven among men, is promoted by the fact of denominationalism. . . .

Methodism . . . has spread more by division into bodies with special access to peoples . . . than by holding elements in bulky ecclesiasticisms.

He was a great lover of the South. To him the South was an entity, something spiritually tangible and very precious. "Next to the Church he loved the South," said one of his sons. He deprecated all talk about no North, no South, no East, no West. He definitely believed there should be North, South, East, West, because every section of the nation had its own distinct type of life and the nation as a whole would be enriched if every section followed its own inherent bent.

The greatness of any country is not promoted by effacing any of its sectional characteristics but by raising the excellency of each section to its highest power and thus enabling each section to make its best contribution to the whole country. The glory of the United Kingdom would not be advanced by making the Scotch, Welsh, and English all alike; its glory arises from their combined excellency. Alike the welfare of our country would not be promoted by southernizing New England or New Englandizing the South.

He was not in favor of any relationship that might interfere with a fitting development of the South's peculiar type of life, and he feared that unification with the Methodist Episcopal Church might have that result. But what he asked for the South he was willing to accord to every other section and believed that every other section should seek for itself.

He loved the Methodist Episcopal Church, South, above all other Methodist churches. He was proud of what it had done and of what it



was then doing. He professed to love the Methodist Episcopal Church, but in his vocabulary "fraternity" and "unification" were not synonymous terms.

He agreed with the transmittal "that these two Churches are essentially one Church—one in origin, in belief, in purpose," but he differed from it when it added "in polity." He specifically pointed out that the two churches differed in their plans for amending their constitutions, in their attitudes toward the episcopacy, in their terms of church membership, in their practice toward women in the ministry, in their manner of convening extra sessions of the General Conference, and in their attitude toward political matters. But there were more important objections to union, he thought.

The Methodist Episcopal Church had invaded the territory of the Methodist Episcopal Church, South, in violation of the Plan of Separation adopted by united Methodism in 1844. It had acted on the assumption that all the territory of the Southern church was open to the entrance of its ministers and the organization of its churches. His grievance of long standing against this practice found strong expression when he wrote the Episcopal Address of 1914:

The Methodist Episcopal Church, South, . . . entertains no ambitions for ecclesiastical aggrandizement which would divert its energies from the purpose of its Lord concerning it nor indulges any unbrotherly aspirations which contravene its covenants of fraternity or embarrass in any way its relations of federation with other Christian bodies, whether they be of the Methodist family or of any other faith and order. . . . It laments the needless overlapping of religious efforts and the wasteful duplication of Christian enterprises; and it deplores especially the raising of Methodist altars against Methodist altars.

In view of this situation Bishop Candler wrote in June, 1924:

I hold in fraternal esteem the Northern Methodists, and I would regard them with still higher esteem, if they would cease their unfraternal invasion of places in which our Church is doing all that could be expected of Methodism, and in which their invasive entrance hurts rather than helps the Kingdom of God.

He contended that doctrinal infidelity was more pronounced in the Methodist Episcopal Church than in the Methodist Episcopal Church, South; and to substantiate this indictment he quoted Bishop Berry, senior bishop of the Methodist Episcopal Church, who at that time was publicly

deploring the "unmistakable trend toward modernism" among the "influential leaders of our Church."

He strongly disapproved of the position of the Methodist Episcopal Church toward the Negro. His own brotherly attitude had been manifest across many years in ways much more convincing than words, but he was opposed to Negro bishops of co-ordinate authority with white bishops in a church that was overwhelmingly white.

He was opposed to unification on the terms of the pending plan. He collaborated with the other antiunification bishops in some specific objections to that plan and added some other objections of his own.

It must be noted that the exact point on which the Church divided in 1844 is brought up in this Plan [and] that the position of our Fathers is repudiated. . . . When Bishop Andrews was virtually deposed by the majority of the General Conference in 1844, this exact power was claimed as legal by the North, denied by the South.

This Plan gives the super-General Conference "full legal power to provide for the transfer of members, preachers, Churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and Missions in the United States from one Jurisdiction to another." . . . It will be noted that this provision covers the consent of those who go from one Jurisdiction to the other, but says nothing of those who are to receive. . . . This plan does not provide for any option on the part of the Church to which the transfer comes. It is the South alone that is in jeopardy.

This Plan of Unification gives the General Conference, without asking the concurrence of the Annual Conferences, the right to reduce the clerical delegates to one for every 120 members of each Annual Conference, and an equal number of lay delegates. . . . The Plan not only makes a "supreme and all-controlling" General Conference; it leaves very little room for the Annual Conferences in the Government of the Church.

The Plan does not eliminate any overlapping of work nor remove any friction between the Churches. . . . It leaves the Annual Conferences and Missions of the Northern Church, which are now organized in the South, exactly as they are, and it leaves those bodies free to build as many local churches, schools, etc., within their boundaries as they please.

The Plan speaks as follows:

"The bishops of the two Churches as at present constituted shall be the bishops of the united Church without further action.

"Immediately after the union shall have been consummated, the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the Church."

And this provision he rejected.

It is a significant fact, though not mentioned often if at all, by the advocates of this Plan that again and again the Plan speaks of a "Constitution." Where and what is that "Constitution"? Truly in so many respects our Church is asked to enter a so-called Unification whose terms are nowhere set out. We are told that this Plan is but a first step, that after we unite we can settle all matters.

But he thought that might be too late to object to measures that were not in the best interests of his church.

Then came the vote, a three-fourths majority of all the votes cast being necessary to adopt the plan.

Total vote cast .....	8,638
Total vote for .....	4,528
Total vote against .....	4,108
Majority for .....	420
Constitutional vote required to pass .....	6,477
Lacking constitutional majority .....	1,949
Conferences passing by constitutional majority .....	15
Conferences defeating by constitutional majority .....	30

It was very generally conceded that Candler had done more than any other one leader to influence the final decision.

Honorable Josephus Daniels, an ardent unificationist, gave this appraisal of the part Bishop Candler took in the controversy:

In the big fight in Southern Methodism, Bishop Candler and Bishop Mouzon led the opposing forces for and against Unification. Bishop Candler was against uniting with the Northern Methodists upon the terms of the Plans. In fact, he thinks both Churches can do greater things with separate organizations than if united. And he said so very vigorously, some of us thought too vigorously, and his giant intellect and great influence more than anything else won Georgia and South Carolina and the South Atlantic and Gulf States against Unification for the time being. To me it was a tragedy that Bishop Candler felt impelled to take that course and to militantly fight the coming together of the Northern and Southern branches. But he is the type of man who never dodges, always beats a charge and does not know how to fight except in the aggressive.

Bishop Mouzon measured arms with Bishop Candler as the leader for Unification. He had, to my way of thinking, the best of the argument. He presented it with convincing ability and led the way for a unity which I think will surely come. But he had two obstacles in the way—one in the ingrained conservatism and self-sufficiency of the average Southerner. That was one obstacle. But there was another. It was Bishop Candler. He was the



great antagonist we unificationists could not overcome. He took his stand and was the lion in our path.<sup>2</sup>

Bishop Candler was automatically retired by the law of his church in 1934.

Subsequently a different plan of union, including the Methodist Protestant Church, was up for consideration in 1937-38. The annual conferences of the Methodist Episcopal Church, South, adopted this plan by a very large vote. When Bishop Candler learned that his old conference, the North Georgia, had voted for the plan, he was deeply moved, even to tears. In 1924-25 the plan had been first adopted by the General Conference and had then to go to the annual conferences for consideration. In 1937-38 the order was reversed; the plan was first adopted by the annual conferences and then was passed on to the General Conference. Here also the vote was very pronounced in its favor—434 for and 26 against. The concurrence of the General Conference with the annual conferences made the adoption of the plan constitutional and opened the way for the Uniting Conference, which met in Kansas City in 1939 and consummated the union. The Methodist Episcopal Church, the Methodist Protestant Church, and the Methodist Episcopal Church, South, there became The Methodist Church.

When, according to the legal procedure provided by the church he loved, the plan of union had been adopted, Bishop Candler accepted the verdict, saying to a friend, "Well it's done now, and I intend to go on loving my Church. I won't be here long. I'll be in heaven anyway before Unification gets to working good."

When the General Conference of the Methodist Episcopal Church, South, in May, 1938, voted to unite with the Methodist Episcopal and the Methodist Protestant Churches, a prominent congregation in Georgia, without consulting the pastor, voted to withdraw from the Methodist Episcopal Church, South, impounded all connectional funds, defied the authority of the presiding elder and the bishop in charge, and invited its pastor to become the pastor of the independent church.

The congregation had authority to take these steps because the land on which the church stood had been given it by direct grant of the state of Georgia, and it was a corporation, chartered by the legislature of Georgia in perpetuity, with authority to make its own rules and regulations. So unique was this situation that opponents of union, even from

<sup>2</sup> *The News and Observer*, Raleigh, N. C., July 10, 1927, p. 4.

other states, "poured into the city," purposing to make this church a test of union.

The pastor, the Rev. Albert S. Trulock, on whose authority these statements are made, appealed to Bishop Candler. Candler at first declined to enter the controversy; but when he was told that his silence was being interpreted as endorsement of the course of the church, under date of June 27, 1938, he sent this telegram to the pastor, with permission for its publication:

Publicity concerning my views on unification is misleading. I am utterly opposed to action [church] proposes in withdrawing from the Southern Methodist Church. They should go on forward as we have been doing. This I say although I have been opposed to the plan of unification and still do not think well of it.

When this telegram was read to the church, it rescinded its former action, released its funds, and is today a loyal congregation of The Methodist Church.

When told of "the magical power of the telegram," Bishop Candler was pleased and said to the pastor, "I am glad, my boy; it is a strange thing that my name would be used to tear up the church which has been a nursing mother to me."

In South Carolina, the area where he had last administered as an active bishop and where his influence was still strong, there was so much hostile sentiment to union that the presiding elders of both conferences united in an appeal to the people to accept the verdict in good faith and to refrain from unfriendly agitation and action. To this appeal of the presiding elders Bishop Candler added this statement:

Although I did not favor the Union of the Methodist Churches in America, I think it the part of wisdom for our people to stay in the Church, and not cause a division, now that Union has been legally adopted.

To the end of his life he loved The Methodist Church, but there was a special tenderness in his affection for that part of the church to which he had given the long years of his active ministry.

## *The Church and Politics*

BISHOP Candler's vigorous opposition to the liquor traffic might have led one to expect him to be a leader in the fight against Alfred E. Smith on the prohibition question during the presidential campaign of 1928. Those who counted on his support were mistaken.

The uprising among ardent prohibitionists in the South was occasioned by Smith's acceptance speech in which he professed his purpose to follow the party platform in enforcing all laws, including the prohibition law, but added:

It is well known that I believe there should be fundamental changes in the present provisions for national prohibition. . . . While I fully appreciate that these changes can only be made by the people themselves through their elected legislative representatives, I feel it to be the duty of the chosen leader of the people to point the way which, in his opinion, leads to a sane, sensible solution of a condition which I am convinced is entirely unsatisfactory to the great mass of our people.

Many Southern prohibitionists feared that the Eighteenth Amendment would be in danger if Smith was elected. Democrats though they had been from their youth up, they determined that the Democratic candidate must be defeated in defense of a cause they loved better than the Democratic party. Because Smith was a Catholic, this determination was invigorated on the part of many.

A great many of these revolting Democrats were members of the Protestant church in its various branches. To them it appeared that they were confronted by two major issues, prohibition and Catholicism; and many of them determined, as they phrased it, to put principle above party. They refused to be considered Republicans, though supporting



the Republican candidate for president, and listed themselves as "Anti-Smith Democrats," as opposed to "Smith Democrats." The campaign waxed hot, very hot. Both sides, the Smith Democrats and the Anti-Smith Democrats, were adamant in their allegiance, and both were at white heat. In both groups were Christians equally devout and prohibitionists equally ardent.

It would have been little short of miraculous if, under these conditions, this campaign had not caused definite repercussions in the churches. The anti-Smith Democrats were careful to say it was only as a moral issue and in nowise as a political issue that discussion of the campaign was brought into the church. Naturally the straight Democratic organization refused to allow this distinction, accused the preachers and the churches of going into politics, and rallied its strength to intimidate preachers, members, and churches into silence. But in vain. The fight was fierce; and since in the membership of the churches there were strong and determined adherents of both sides, many devout persons feared that the church was in grave danger of serious disaster. What should be the attitude of Christians? What course should they pursue in these frenzied circumstances? Some pastors and laymen alike were sincerely puzzled, and some of both classifications turned to Bishop Candler for advice. In answer to these calls he gave a statement to the press, both church and secular:

In view of many letters inquiring concerning my position on pending matters political, and asking advice upon the same, the following statement is made.

I see no reason to dissent from the position of my Church on the subject of personal and party politics as that position has been proclaimed authoritatively by its leaders from the beginning of its history as a Christian body.

On the 17th day of August 1865—before the clouds of war had dispersed and while the most irritating conditions were prevailing in our country—Bishops James O. Andrew, Robert Paine, and George F. Pierce met at Columbus, Georgia, and issued a pastoral address to the ministers and members of the Methodist Episcopal Church, South, giving timely counsel and admonitions concerning the course to be pursued in the midst of the trying situation which confronted them. Bishops Joshua Soule and Hubbard H. Kavanaugh were prevented from attending the meeting by the disordered state of railway transportations, but they approved the address issued by the other Bishops when it was sent to them.

With reference to political matters the address contained the following exhortation to the preachers:

"Know your high calling. Preach Christ and Him crucified. Do not

preach politics. You have no commission to preach politics. The divinity of the Church is never more strikingly displayed than when it holds on its ever straightforward way in the midst of worldly commotions."

In the spring of 1866 the General Conference met in New Orleans, Louisiana, and the Bishops said in the Episcopal Address to that notable body of able and devoted men:

"We do not attempt in this brief address to enter into a detailed account of the general state of our work. We thank God . . . that the church . . . has in no wise become complicated with political affairs; but, keeping in view her own high mission has been satisfied to perform her legitimate duties."

In that expression of the non-political mission and work of the Church all the Bishops heartily united, and the General Conference approved it.

To the General Conference, held in Memphis, Tennessee, May 3-21, 1894, the Bishops said in their address:

"It is not amiss to repeat what has often been declared—that our Church is strictly a religious and in nowise a political body. Our sole business is to preach and serve the Kingdom of God. . . . The more closely we keep ourselves to the one work of testifying to all men repentance toward God and faith toward our Lord Jesus Christ, the better shall we promote the highest good of our country and race. As a Church we are not related by affiliation or antagonism to any political party. As a citizen every man should carry his judgment and conscience into politics and all other spheres of life."

From this established and Scriptural position of my Church I feel no disposition to dissent or depart. It is in agreement with the words of our Lord when he witnessed his good confession before Pontius Pilate, "My kingdom is not of this world." (John XVIII:36)

Offering no criticism of others, I propose to abide unfalteringly by this principle discharging conscientiously my duties as a citizen and fulfilling with fidelity my commission as a minister of Jesus Christ. On that I stand. May my Lord help me to serve my generation by the will of God; finish my course with joy and the ministry which I have received of the Lord Jesus Christ to testify the gospel of the grace of God; fight the good fight of faith and lay hold on eternal life.<sup>1</sup>

Bishops Mouzon, Moore, Du Bose, and Cannon were in strong dissent with Bishop Candler's position. They gave to the church press a joint rejoinder under date of July 25. After introductory remarks they said:

It is not our desire or purpose to discuss or to criticize any of the statements made by the Bishops of the Methodist Episcopal Church, South, between 1865 and 1894 on the position of the Church on the subject of personal and party politics. Those bishops openly and courageously met in their

<sup>1</sup> *Wesleyan Christian Advocate*, July 20, 1928, p. 3.

own way the condition which confronted them in those days, but it is likewise true that Bishops, ministers, and laymen of our Church in our day and generation have met with equal frankness and courage the great moral issues which have confronted them. Therefore . . . it becomes absolutely necessary that the attitude of the Methodist Episcopal Church, South, on the question of prohibition should be plainly set forth by quotations from the Episcopal addresses and from the official record of the General Conference of the Church, which utterances of the highest and most representative body of the Church must be accepted as the final authority.

Then they gave quotations from the reports of the Committee on Temperance of the General Conferences of 1910, 1914, 1918, 1922, 1926; resolutions of 1926; and the Episcopal Addresses of 1914 (which Bishop Candler had written), 1922, and 1926.

The report of the temperance committee of 1910 said:

Whereas, the Methodist Episcopal Church, South, has ever gone before the world as the unalterable foe of the liquor traffic, and is a prohibition Church, which will never consider a compromise with this heinous sin; and whereas greater strides have been made in temperance in the home of Southern Methodism—in the South—than in any other part of our Union in recent years, to the furtherance of which our Church has been one of the principal factors:

Resolved that we hereby appeal to the President and Congress of the United States to take immediate action and pass this bill [regulating interstate shipments of liquor] for the protection of the people from this great curse.

The other quotations were of similar tenor.

Following these excerpts the bishops commented:

These quotations from recent Episcopal addresses and recent acts (1910-1926) of the General Conference, which is the highest authority of our Church, and which is composed of an equal number of preachers and laymen, indicate the definite, positive attitude of the Methodist Episcopal Church, South, on the subject of prohibition. The abolition of the beverage liquor traffic is regarded as a great moral issue, and the entire membership of the Church, both ministry and laity, are called upon to fight with tireless vigor and persistency the outlawed criminal traffic and the would-be nullifiers of the law. We emphasize that in the Episcopal address of 1922 it is declared that "It is incumbent upon every good citizen (ministers and laymen) to work for the placing in power of men who are sincere friends of the law." Also in the last recorded action of the General Conference (1926) it is declared, "That in our state—from constable to governor—and in the nation—



from revenue agent to President—officials must be selected who believe in enforcement not only because prohibition is the law, but because it ought to be the law,” and “all our people (ministers as well as laymen) are called upon to exert their full influence as Christians and as patriotic citizens of our Republic.”

It would be unthinkable repudiation of our personal responsibility as Christian citizens, and a base betrayal of those who have a right to look to us for moral leadership to retire from the field at this critical juncture in the warfare with this age-long enemy of mankind. We notify the defenders and the advocates of the liquor traffic that the moral forces of the country will not be driven from the field by the cry that they are “bringing the Church into politics” because they are opposing the election to the presidency of a man whose personal and official record both brand him as the outstanding enemy of national prohibition, for which great reform we have ourselves not only as citizens, but also as Christian ministers, been working for many years.

The extracts quoted above show that in our present attitude and activity we are in full accord with the highest authority of our Church.

In evident reply to that paper, though he did not directly mention it, Bishop Candler gave a second statement to the press on the same general subject:

Early in July a number of letters, most of them from preachers, but some from devout laymen, were written to me expressing anxiety for the welfare of the Church if it should be involved in party politics.

In response to the letters of those godly men, I made a statement . . . concerning its [the Methodist Episcopal Church, South] non-political character, as related to the subject of personal and party politics and as that position has been declared authoritatively by its wisest leaders from the beginning of its history as a Christian body. I said nothing about prohibition, or political parties; for I was dealing with the non-political character of the Christian Church and its ministry, and not with any other matter whatsoever.

From my youth up I have been a total abstainer and a prohibitionist, as is well known; but I have always refused to take any part in any movement which involved the cause of prohibition or entangled the Church in personal or party politics. That was and is and ever will be my position. . . .

Since the General Conference of 1894, which reasserted the non-political nature of the Church, no subsequent General Conference has taken any action which by any reasonable or fair interpretation can be construed as authorizing the ministry to bring party politics into their pastoral and pulpit ministrations. Perhaps the strongest deliverance was expressed by the General Conference of 1926 in these words with reference to the national prohibition law:

“The law must be administered by its friends. In our states, from con-

stable to Governor, and in the nation, from revenue agent to President, officials must be selected who believe in enforcement, not only because prohibition is the law but because it ought to be the law."

Surely no sane man, in a sober moment, would claim that the words imply that any and every preacher should carry into his pulpit the matter of prohibition in every election of civil officers "from constable to Governor" and "from revenue agent to President." If the language is thus construed, then the preachers will have no time to preach the gospel; their ministrations will divide churches, forestall revivals of religion; hurt the cause of prohibition; and make wounds which years cannot heal.

The deliverances of the General Conferences on prohibition must be interpreted in the light of the object proposed by them; and that object was not to reverse the position of the Church on the subject of the non-political nature of itself and its ministry, which position I have done no more than restate. If any such purpose had been plainly avowed by those who offered resolutions, reports, etc., on the subject of prohibition, I make bold to say the proposal would have been amended or rejected. The position proclaimed by all the Bishops . . . has not been repudiated by any subsequent General Conference. Who will dare to say it has been?

The position of the Church on the non-political office of the ministry is unchanged, and I pray God it may never be changed.

Some individuals have departed from it, and thereby churches have been divided and the cause of Christ hindered. It was the fear that the Church might be thus seriously damaged that moved a number of consecrated men to write me. To avert, as far as I could, the peril that they apprehended, my statement of July 16 was made. . . .

My statement was timed by the letters of the godly men who wrote me, and it contained not so much as one sharp or personal word. My purpose in making it was, not to irritate any one, but to tranquilize, as far as I might be able, the ministry and membership of our beloved Church, and to prevent the politicalization of the great Christian body to the service of which I have given the undivided efforts and energies of my life. I simply restated its historical and Scriptural position, and re-uttered the principles that were declared by Bishops Soule, Andrew, Paine, Pierce, Marvin, McTyeire, Wightman, and other holy men among us, the latchet of whose shoes I am not worthy to unloose.

I close this article with the same paragraph with which I closed my restatement, dated July 16. I have no disposition to criticize others. This is no time for inflammatory utterances. In unruffled calmness and brotherly kindness, I stand by the principles proclaimed by our adorable Saviour when he declared before Pontius Pilate, "My kingdom is not of this world." (John XVIII:36)

I repeat, therefore, what I said on July 16. . . .<sup>2</sup>

<sup>2</sup>These articles were carried in the church press at the time. The quotations here are from the *Wesleyan Christian Advocate*.

In taking this position with reference to the church and politics Bishop Candler thought he was consistent.

In 1902, when Dupont Guerry was running for governor, a reporter from one of the Atlanta papers asked him, "What about Dupont Guerry?" Bishop Candler replied:

He is a capital man, . . . but as I see it, it does not behoove me to be meddling with politics. . . . Other men can take care of political matters. . . . I have a ministry to men of all parties, and I cannot do anything that is calculated to hinder that ministry. . . . On occasion I have made speeches on behalf of prohibition; and when the issue is presented in such a shape that I can speak about it without violating the proprieties and obligations arising from my ministerial relationship, I shall doubtless do so again. About the gubernatorial race and the like I have nothing to do.

In December, 1906, he was questioned by a relative with reference to some pending prohibition legislation. He gave his opinion as asked and went on to say, "We want to separate the prohibition cause from all personal politics. . . . I stand ready to do full service in any non-partisan and non-personal campaign that may be inaugurated."

In 1907 he gave to the *Atlanta Constitution* this clarifying statement with reference to partisan politics:

What I deprecate and oppose is the entanglement of our cause with the issues and fortunes of any political party whatsoever. It is stronger than any party whatsoever. It is stronger than any party because it has friends in all parties. It has nothing to gain by an alliance with any party and everything to lose. It must inevitably lose in a partisan contest the active support of the Churches and the preachers, for they are excluded from party politics by the very charter of the Church as it is set forth in the New Testament. I do sorely regret any partisan agitation of this great moral issue. It means the injury of prohibition in Georgia.

He was in accord with these sentiments when he said, in a private letter written July 20, 1928:

In any public way I could not either fight or favor Mr. Hoover or Mr. Smith; for that would be to compromise the principles which I think should control a minister of Christ. As you know I have been a total abstainer all my life and have been a prohibitionist from my youth up; but I cannot agree to thrust the Church into party politics. This I conceive would be a calamity to both Church and State and would serve no good cause well.



His statements were received differently by different people. Some lovers of the church were exultantly glad. Others just as devoted to the church were deeply grieved.

He received many letters, more than four hundred of which have been preserved. Some were appreciative, feeling that he had clarified the situation for those who were honestly in doubt and that he had made more clear the distinctively spiritual nature of the church and had sharply underscored its separation from all things political. Others expressed deep pain, affirming their confidence in him as a leader and their love for him as a man but declaring their inability to go along with him on this issue. Others were indignant at what they regarded as his betrayal of prohibition and his infidelity to the church. Still others were disrespectful—scornfully, tauntingly disrespectful. Except from the two classes last mentioned, the letters were from equally representative people.

About nine tenths of the communications received endorsed his position and ran on this wise:

I thank you over and over again for your wonderful letter to the Church.

Your statement has apostolic ring and sets our Church right. Thank God for your lofty courage.

I don't think you ever did anything bigger or better in your life full of big and good things.

I am a Presbyterian, and I thank the good God above that some one in authority in the Church had the nerve and the sense to speak out as you have.

As a Methodist layman the interview reported . . . of your views in relation to our Church and politics has given me great satisfaction and encouragement.

I rejoice with exceeding great joy to read of your position with reference to the political assault on the Church of Christ.

It was not surprising that he received fewer letters disagreeing with his position than approving it. But, though fewer in number, they were no less emphatic:

Your recent communication to the *Journal* has shocked and grieved your followers, men and women, who for a generation have hung upon your words.

I have been loving, admiring, and gladly following you for forty years; therefore I feel that I have the right to say that I was deeply pained. . . .

Admiring and loving you as I have always done, . . . it grieves me to the heart.

The fact that the liquor people and supporters of Smith had seized on his statement to their advantage grieved his friends and irritated prohibitionists and anti-Smith Democrats:

All the whiskey papers are playing you now for a headliner.

Your letter was just what the supporters of Smith wanted.

It is indeed humiliating to us Southern Methodists . . . to see "our Bishop" being used as a tool to further the campaign of the wets.

A preacher friend wrote him:

It, as you must have seen and regretted, was immediately seized by every wet propagandist and front-paged all over the country with ghoulish glee.

I take it for granted that you are familiar with the fact that the Smith supporters were using it, not only in the South, but in the North and East as well, as one of their choice pieces of propaganda.

The unwarranted use made of his articles by politicians, the misrepresentation of his position with reference to prohibition, the pain his pronouncements had given to his friends must have grieved him sorely. Nevertheless he resolutely refrained from making any palliating statements further than to declare, when occasion could be made, that he was and had always been a prohibitionist and a total abstainer. He never at any later time made any effort that even suggested retreat from his former position. He believed he was right, and on that faith he stood firm.

It could in nowise have ministered to his complacency to know that people who stood shoulder to shoulder with him on other issues separated from him sorrowfully but determinedly on this issue. Even one of the secretaries of the Association to Preserve the Methodist Episcopal Church, South, who had worked in the office with him at headquarters and was every whit as pronounced as he could have been against unification, was an active, aggressive supporter of the Anti-Smith Democratic movement; and he was only one of the many anti-unificationists who supported that movement. It seems a conservative estimate to say that

two thirds of the Methodist pastors of Georgia parted with Candler on this issue. Likewise did many other Methodist pastors over the South.

After the issue had been settled at the polls, he replied to a correspondent:

I think our supreme task now is to restore the broken harmony and cure the discord in the Church to which the campaign gave rise. To do this we cannot be sharp in our criticism but conciliatory in all we say and do. Our beloved Church is more precious than all parties and all candidates. We can live under any administration if the Church survives, and we suffer immeasurably if the Church is seriously damaged.<sup>3</sup>

<sup>3</sup> Candler letters.



## *Pulpit and Pen*

**I**N WARREN A. CANDLER pulpit and platform almost coalesced. Nearly all his platform deliverances had to do with some phase of church work, and likely nine tenths of his speeches could almost as well have been called sermons.

Had he so chosen, he might have had a career on the lecture platform. He was approached by bureaus, but he felt that he "lacked fitness for that sort of work." Platform managers, he thought, "had an eye on gate receipts only" and were primarily in search of "sensation mongers." His unwillingness rather than his inability to conform to the expectations of platform managers was the fitness that he lacked. That he might have been a gate attraction there is no cause to doubt. In the pulpit he overstrained the seating capacity of large auditoriums, and he could unquestionably have been a notable success on the lecture platform. But his thought was set on a nobler aim than gate receipts. He did not have a single-track mind, but he did have a single-track purpose.

He is a rare preacher who has not been assured on occasion, "That was the greatest sermon I ever heard." But he is a rarer preacher to whom such extreme tributes become almost the commonplace of comment. When individuals of high and low estate—bishops, secretaries, editors, pastors, laymen, senators, judges, educators, executives, laborers, capitalists, farmers, homemakers—"run of the mine" people—rate a man as among the greatest preachers in the world—as the greatest, according to some—he has fairly won his place among pulpit immortals.

In his own opinion he was as good a preacher by the time he reached twenty-five years of age as he ever became. It seems very unlikely that this appraisal could have been correct, very unlikely that he could have

attained in seven years the proportions as a preacher that were generally ascribed to him; but it is true that those who never heard Candler preach before he had passed his late fifties never really heard him preach. There were times after that age when once again he walked the heights to which his hearers had become accustomed in his earlier years. On the whole, however, as the later years came, he was disappointingly below the standard of the former time.

And slight wonder. Great preaching requires great preparation. His administrative duties made heavy demand on his time and strength, and deprived him of necessary and desired opportunity for study and quiet thought. Replying to a letter in which the writer had referred to Bishop Pierce, he said, "I have not the chance to preach as he did out of abundant leisure and meditation. . . . And I thank God he never had to carry the burdens I bear." And administrative demands on him were much heavier at a later time.

Beyond the actual demands of the episcopacy he did more other work than the great majority of men accomplish altogether in a full life span.

It is a temptation to a busy man who preaches constantly to new congregations to use the same material over and over again. His preaching easily falls into well-worn grooves and, despite some admixture of new thought, loses much of freshness and virility. And the physical cannot be ignored. For many years Candler drove himself mercilessly, and this hard and constant output inevitably took its toll. In his correspondence there are repeated references to indisposition, not severe enough to be called illness but severe enough to make cumulative drain on vitality. And these things added up to lessened effectiveness.

First among the causes that made his ministry distinguished was the man himself. "It is impossible to put on paper . . . the way he said" things: inimitable, dogmatic, pugnacious, irritating, arresting, compelling, entrancing. "If asked to name his greatest point of strength," said an old preacher after long association with him, "I would answer with one word—Candler." Even after he passed his prime, his personality lent an effectiveness to his sermons they could not otherwise have commanded.

"The age of short sermons is the age of shallow piety" was one of his dicta. His conscience never accused him of dereliction in that regard. While he was in the making as a preacher, long sermons were the order of the day; and that order was in perfect accord with his inclinations. He dealt in great themes; great themes demanded time for development,

and he took time. At the meridian of his effectiveness he rarely preached less than an hour, frequently more than an hour. It was clearly the pot calling the kettle black when, in closing a service for a brother who had not found it easy to stop, he looked in his direction with a wicked grin and announced the song, "Hallelujah, 'Tis Done."

Confessedly a five-talent man, he did not presume on native endowment but kept himself under stern discipline. According to his own statement he was born lazy, but not many other persons discovered it. He read widely and laid up knowledge about a great variety of things concerning both the past and the present. And reading was no substitute for thinking. Toward the center of things he pushed his way, and his insight, as he brought forth "things new and old, particularly new," made capable auditors wonder.

He was a master of scorn, ridicule, invective, irony, sarcasm. This endowment was formidable, and he sometimes employed it unfairly, even cruelly; at other times it was legitimate, razor-edged, devastating, tremendously effective. He did not stint himself in its use; and he reinforced it by tone, facial expression, gesture, and bearing. The way he said it made it dig deeper.

With training he could have become a great figure on the stage; without training, when it suited his purpose, he was a great unpremeditated actor in the pulpit. People who heard him in his prime could read some of his statements after more than a quarter of a century and could hear his intonation as he said those words and could see his pose, his expression, his gesticulation. In a railroad smoking car one day he was talking to an old friend while other passengers listened. When reference was made to the chancellor of a university in the West who evidently had aroused Candler's ire, the bishop said,

with a wicked leer that would have been worth a fortune to a vaudeville comedian, "I was on the platform in Chicago once with the chancellor, and if I do say it as shouldn't, I made him look like a dirty deuce in a new deck." The crowd whooped.<sup>1</sup>

He believed that the emotions were as integral to personality as thought and volition, that their mission was just as sacred, that public speech which made no appeal in that direction was inherently defective. Emotional himself, he well knew how to stir the feelings of others. To

<sup>1</sup> Letter from former Emory College student.



move a congregation to merriment seemed no effort. His play of wit and humor was spontaneous and sparkling, "the most original thing about him." The element of surprise made its contribution. Referring to Ananias and Sapphira he said, "God is not killing people for lying today. If he were, where would I be? I would be here surrounded by a great company of dead people and nobody to help me bury them." With almost equal facility he moved a congregation to tears; sometimes almost with a word, the turn of phrase, barely more than an accent. A senator in Washington wrote after hearing him preach:

Doubtless you have many times seen a whole audience moved to tears by a speaker. I have seen it only twice. . . . Once was today. The other time was twenty-two years ago when I heard Spurgeon in his Tabernacle in London. When today the ripple of white handkerchiefs ran over the audience, I was forcibly reminded of the similar scene on the former occasion.<sup>2</sup>

And as hard by laughter dwells tears, the transition was sometimes quick, "alternately bringing the congregation to laughter and to tears."

Whatever its complexion, he made contact with the congregation. He had that intangible something called popular appeal. He was able to speak the language of the people without becoming crude; he could speak the vocabulary of the schools and not become stilted. His illustrations were sometimes brought from the everyday experiences of everyday people; "his mastery of the use of homely, everyday illustrations was one of his strongest, most telling weapons. He made many a rustic Carroll County happening do yeoman service in the mountain church and in the pulpits of our great cities." As a child he had been present at the homecoming of a maimed soldier of the War Between the States and had witnessed the tenderness of the mother as she took her boy in her arms. "No servant waited on him that day, and they had servants, too"; and as hearts grew warm, the words of Jesus, "Verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come and serve them," became luminous.

His imagination made the commonplace live. "Under the spell of his touch many an animal, tree, stream, and hillock got up and walked about, laughed, talked, and wept." Again he would draw his illustrations from literary sources and, without despoiling them of their flavor, would make them appeal to the untutored.

<sup>2</sup> Letter from Senator O. A. Bacon, Washington, D. C., April 18, 1900. In Candler letters.



BISHOP CANDLER AND BISHOP AINSWORTH AT THE  
EMORY CENTENNIAL IN 1936





Do you remember the story of Columbus starting out to discover a new world in little frail Spanish caravels? Without a chart he sailed the seas, as thoroughly derided as sceptical men deride the future life. On and on and on he sailed until the sailors with him grew doubtful and mutinous and were ready to throw him overboard and retrace their way back to Spain. But as the old mariner walked the deck in anxiety, the land birds came soaring about the sails, and the fruits of the land were floating on the waters while yet the shore line could not be discerned; and he raised the jubilant cry, "There is land ahead!" And every sailor was out of his hammock, and a joyous chorus broke over those silent seas, "Land ahead!" And there was land ahead! So our mutinous souls, often despondent and anxious for the Church, are sailing over uncharted waters through months and days and years. And we grow fearful and disquieted. But betimes the fruits of the Spirit come floating on the bosom of the deep, and the great birds of the kingdom come singing in the sails, and we begin to cry out, "Land ahead!" And, blessed be God, there is land ahead! "Christ in you the hope of glory."<sup>3</sup>

"There was no posing, . . . no striving after effect, either rhetorical or oratorical." Responding to the mood of the moment, he could turn himself loose, could be independent of artificial inhibitions. It was said of him:

He attaches no special importance to the question of abstract dignity, and he has no fanatical reverence for the sanctity of the English language. He has a style of speech, a form of pronunciation, and an elocution all his own. He does not follow the books in matters of this sort, but he is mighty interesting and strikingly entertaining.

He was not like some of the preachers he heard when in Scotland: "They seem to be so afraid they will say something inaccurate or inelegant that they say nothing much at all."

Transparent sincerity stamped his speech. "While you listen, you feel, whether you agree with all he says or not, that you are in the presence of a man." He despised sham, could not tolerate a show of scholarship. Commenting upon a sermon to which he had listened, he described the preacher as a "dainty, perfumed little fellow, with nose glasses when there was nothing the matter with his eyes." "Therefore being justified by faith" was the text. He mimicked the preacher as he struck a pose, poised his spectacles with purpose to impress, and began in lisping accent and falsetto tone, "My brethren, justification is a forensic term." And then he broke off, "It's no such thing; justification is forgiveness of sin, and that's all it is."

<sup>3</sup> From sermon, "The Church of Jesus Christ," in Emory University library.

He thought clearly and logically, discovered fallacies and controverted them with no show of mercy, discerned realities and presented them forcefully. His reasoning was difficult to combat, his conclusions not easy to evade.

He was both practical and profound, and he blended the two with no awareness of strain. His sermons were profound in the sense that they went beneath the surface of great truths and made clear their hidden meaning. His sermons were practical in the sense that he made these sublime things connect with life on all its levels—"the common things of the common day" and the uncommon things of the uncommon day—and helped to give victorious answer at every altitude.

Even the careless hearer must have been impressed with the place the Bible had in his sermons. References were frequent and quotations sometimes extended. He had studied the Scriptures so long, had so saturated his mind with their messages and even their language, that they came easily at his call. So implicit was his faith that the Bible was the word of God and the final authority that in making an argument a "thus saith the Lord" was "the end of the law for righteousness" to him. Believing that it comprehended every phase of life, he often claimed its aid. In awakening sinners, in strengthening saints, in comforting the sorrowing, in reassuring the uncertain as the visible faded from sight, the Book of books undergirded his speech while some of his most effective perorations were little more than skillful interweavings of the words of inspiration.

Whether Bishop Candler could qualify as an orator, as he was frequently called, would be a matter of definition. If by orator is meant one who had mastered a great theme and in turn been mastered by it; who had phrased his thought in expressive speech and set it on fire with the passion of his own soul; who at times mounted high in flights of thrilling eloquence; who felt the significance of the hour and crowned it with triumph—then he was an orator. At such times his language was chaste, his climaxes moving—"his closing period being overwhelmingly beautiful and powerful." "The peroration on Sunday for pathos, eloquence, aptness, and illustrative power could not have been excelled" was a typical comment.

A song was often the climax of a sermon. As a musician his attainments were debatable. He told of attempting long meter hymns with short meter tunes and how he "had to tuck the words under at the end of the lines." But no such mishaps marred the occasions when, with his

own soul aglow, he moved without hesitation into some great hymn which carried on the theme. The effect was now and again overwhelming. A few years after he was made bishop, he attended an annual conference in Alabama as a visitor and was appointed to preach at the First Presbyterian Church on Sunday morning. Years later old people were still telling of that sermon and how at its close he began to sing. As moved by a common impulse the congregation began to press toward the preacher; and some of the men, as if under a spell, Presbyterians among the number, actually walked the tops of the benches to reach him. In the opinion of those describing the scene no other such service had ever been held in that city.<sup>4</sup>

At a General Conference in Dallas, Texas, when he was more than seventy years of age, he began to sing "Amazing Grace" as he reached the end of the message. The preachers present took up the hymn, and then the congregation joined in. Until the pastor touched his arm, Bishop Candler was standing with his eyes closed as he sang. When he looked up, it appeared that well-nigh all the people were moving toward the pulpit. The narrator, a man far advanced in years, said that he had often wondered about Pentecost and now he thought he was seeing it. "It was awe-inspiring. The air was electric. I never saw anything like it."

A high sense of mission mastered him. The chosen of the Lord, one of his commissioned representatives, he felt himself to be. Not as Warren A. Candler, not as a bishop of The Methodist Church, but as the messenger of the Most High, he asserted pre-eminence.

I am not concerned with what this age demands of Christ. I am concerned with what Christ demands of this age.

The Church of God is in the world to bring men to submit to the authority of the King of Kings and Lord of lords; the message of the Church, therefore, must be spoken with authority and not uttered with the obsequiousness of one who begs for some petty good from those whom he approaches. . . . The Church has something the world needs, but it needs nothing the world can give. . . . It stands not with hat in hand, begging recognition from any man. . . . To kings and lords and peasants and paupers alike, the Church speaks with a word of divine authority.

As the servant of the church and the spokesman of the Almighty he was intimidated by no human presence. When told by a nervous official that the President of the United States was in the congregation, he gave

<sup>4</sup>As told to E. G. Mackey of the North Georgia Conference.



unperturbed answer, "I'll give him the best I have in stock," and it is doubtful if he consciously changed a sentence. He was dominated by no company or congregation; it was the other way around—he dominated them. Preaching at Mount Vernon Church, Washington, D. C., he knelt for the opening prayer while the people remained seated as was their wont. When he said, "Let us pray," at the close of the sermon, many of the congregation went to their knees. He never lowered the dignity of the church to receive patronage from any source. "If an eminent biologist or physicist made a commendatory reference to religion, that was news, and was . . . quoted in hundreds of pulpits."<sup>5</sup> For such truckling he felt only contempt: "I hereby warn the public that there is no intellectual food so insipid and damaging as the scientific babbling of a preacher except the theological gabbling of a scientist." It was the prerogative of the servant of the Lord Most High to speak the word of authority in that realm; and when the representative of God spoke all other men were appointed to listen reverently. So he believed, and so he fulfilled his ministry.

He addressed himself often to the sins of his day. His ideals were lofty; he was acutely conscious of the evils about him, and he was not laggard in rebuke. He seemed to fear the face of no man. His capacity for moral indignation was highly developed; and his vocabulary of condemnation, even denunciation, was commanding in its vigor and variety. In reprimanding wrong he had no class consciousness. The misdoings of the great he arraigned with scathing sharpness, and great churches resounded with his call to repentance. He was equally aware of the shortcomings of the less conspicuous and marshalled caustic censure to awaken in them a consciousness of guilt. His indictments were not vague generalities. Sabbath desecration, the liquor traffic, the gambling craze he excoriated with stinging invective. His philippics against covetousness were frequent and sometimes flaming. The blight of materialism was made manifest with relentless vehemence. All sin of every sort, wherever manifest and by whomsoever committed, he assailed with barbed reproof. It deterred him no whit that he was often called a pessimist. His definition of a pessimist was one who saw evil and did nothing to change it; an optimist was one who saw evil and tried to correct it. It did not ameliorate a situation to refuse to look it in the

<sup>5</sup> Henry Sloane Coffin, *Religion Yesterday and Today*, p. 22.

face. To call black white in no wise altered its color or reduced its threat. The ostrich act had no appeal to him.

The dignity of the church he exalted, but for the sins of the saints and for the saints who sinned he had no soft indulgence. He never "daubed with the untempered mortar" or cried "peace, peace, when there was no peace." The indifference of Christians to the great adventures of the Kingdom of Heaven grieved his ardent soul, and he put forth mighty effort to awaken a response worthy of the cause. That no great revival had moved across the nation for such a long interval was a threatening portent to which he pointed with unrelenting emphasis. Some of his most penetrating sermons were preached on Thanksgiving occasions. He was proud of America; but he could not forget, nor would he allow his fellow patriots to forget, that sin was a reproach to any people. No sectional bias vitiated his upbraiding. The South was peculiarly his favorite, but there was no other voice more incisive in arraigning her wrongs.

He did not reprove to pain but to redeem; and when once the hearts of men were turned toward repentance, he exulted to talk of the love of God for lost men. He remembered that Christ, in the parable of the prodigal son, had revealed that the return of one sinner to the Father's house tuned the praise of heaven to a higher note and was the only recorded event that accented the joy of God himself. He marveled that the happiness of God could be augmented; but since the father of the prodigal son had justified his joy by saying, "This my son was dead, and is alive," he could begin to understand. He himself had lost a son, and twenty-five years later he dreamed of that boy in the embrace of death and awakened to find his pillow wet with his tears. He thought of the rapture that would have thrilled his own heart had that boy come alive and reached toward his empty arms, and he delighted to tell of the ecstasy that the Father heart of God would feel when one of his dead sons quivered into life.

He was not less mindful of the sorrows than of the sins of his day. He himself had suffered much; and because his heart time and again was almost breaking under its anguish, he had a fellow feeling for those who were knowing kindred troubles. Because he had carried burdens grievous to be borne, had staggered and been steadied under trials that nearly overwhelmed, he knew how to speak a strengthening word in season to those who were faint. The blessing of many almost ready to perish came upon him. He was as truly and perhaps more constantly a "son of con-

solation" than a "son of thunder." And voice and manner blended as perfectly when speaking comfort as when pronouncing woe.

The gospel and nothing but the gospel was his theme. In his opinion and practice the pulpit was no place to discuss current events, literature, philosophy, science, politics. People came to church hungry-hearted, seeking for bread, and it was little short of sacrilege to give them these stones. Christ was the only fit theme for the pulpit; toward him and toward him alone the heart of humanity outreached. He was the bread of life, the water of life, the fact of life; and in him Candler found the source and substance of his messages. His Incarnation, Atonement, Resurrection, Ascension, Coronation, Temptations, Transfiguration, washing the disciples' feet, weeping over Jerusalem; his offer of forgiveness, regeneration, witness of the Spirit, growth, perfection, grace for every hour and every need, victory over death and life everlasting were his favorite themes. He delighted also to talk of the church which in his definition was "as companionless among the organizations which operate among men as Jesus is unique among the sons of men"; the church which was "nothing less than the embodied presence of Christ in the world, the representative of his grace, and the instrumentality through which his redeeming love operates for the restoration of lost souls to himself";<sup>6</sup> the church which he had redeemed with his own blood and which he hoped to present as his glorious bride at the last great day, "not having spot or wrinkle or any such thing; but that it should be without blemish."

This gospel of Christ he believed with an abandon of trust that made his speech effective. "Certitude, not doubt, has power to convince," he declared. "In preaching, as in all public speaking, there is great power in the affirmative declaration of truth." He was affirmative, dogmatically affirmative, but not with "the dogmatism of self-opinionativeness but the dogmatism of one who proclaims an authoritative revelation from God."<sup>7</sup> Since there was no questioning in his heart, no uncertainty in his speech, no doubt in his tone, no hesitation in his bearing, there was authority in his ministry.

"You will be impressed by the man's earnestness," it was said of him. The gospel, he believed, must be accepted vitally, not merely acknowledged intellectually. It was a matter of life and death. "There was none other name under heaven given among men whereby they must be

<sup>6</sup> Episcopal Address, 1914.

<sup>7</sup> Candler in the *Methodist Quarterly Review*, July, 1909, p. 469.



saved." Preaching, therefore, to him was not perfunctory; it was real. "This is so," seemed to say that mighty voice, "If you do not believe, you must, you must."

The gospel that he preached to others had first become an experience in his own heart. To him across the years Christ had increasingly become both center and circumference. When elected bishop he chose for his seal these revealing words: "Separated unto the gospel of God." No informed person, and he least of all, would have claimed for him a life without blame. There were frailties that jarred, faults that justified criticism. But when his life as a whole is considered, there emerges one great, overmastering devotion, an exalted loyalty that purged his spirit of all conflicting loyalties, a high dedication that entitles him to a conspicuous place among those whose characters have said emphatically and beautifully, "This one thing I do." This was the crowning glory of his life.

His preaching was in demonstration of the Spirit and of power. It was said of his last sermon at the centennial of Old John Street Church, New York:

It was as though the church was surcharged with the power of God.

At eleven o'clock the church was packed to its fullest capacity. . . . Never have we witnessed a more remarkable presence of the Holy Spirit than was with both the preacher and the people. It might indeed have been said of the Bishop: "The Spirit of the Lord was upon him upon the Lord's day." The influence of such a sermon cannot be measured.

THE AMOUNT of Bishop Candler's literary output was impressive. Conservatively estimated, he produced the equivalent of thirty-three volumes of ordinary size with an average of three hundred pages to the book.<sup>8</sup> And when quality is considered, the wonder of his pen grows.

He was a frequent contributor to the church press—the *Quarterly Review*, the *Christian Advocate*, the various conference *Advocates*, missionary periodicals, special organs of different boards—because it afforded a ready-made medium through which to reach the member-

<sup>8</sup> His personal correspondence, while falling into a different classification, should be mentioned in this connection, since probably more than nine tenths of his private letters had direct relation to the work of the church. According to his estimate he received on the average three or four dozen letters a day. Making generous allowances—dividing the years of his active ministry by three, taking the smaller estimate of letters received daily, counting five letters to the page—his correspondence could not have been contained in fewer than one hundred volumes of three hundred pages to the volume,

ship on such themes as missions at home and abroad, evangelism, Christian education, church extension, hospitals, the centenary, the twentieth-century movement, the superannuate endowment. The presentation of special interests for which he had particular responsibility—Emory College, Emory University, Wesley Memorial Enterprises, the Representative Church at Washington, D. C., and the mission fields over which he was currently exercising episcopal supervision—required much more writing. Controversial articles in defense of doctrinal purity and discussions of different phases of spiritual life were not infrequent.

He began to use the secular press even as a college boy, and through most of his after years he availed himself of its facilities. He inculcated cardinal principles of right living through the columns of newspapers, advocated important issues, supported worthy movements, indicted popular sins, warned against threatening dangers, pointed out menacing realities back of beguiling appeals. In addition to publishing occasional articles, he made, for about thirty years, regular contributions to the Sunday edition of the *Atlanta Journal*.

His first venture into more ambitious authorship was a booklet, *History of Sunday Schools*, which was issued in 1880, when he was but twenty-three years of age. He was the author of three other booklets which were published much later; *Georgia's Educational Work*, 1893; *The Feast of the Family on the Birthday of the King*, 1923; *Easter Meditations*, 1930. *Christus Auctor*, his first book, appeared in 1900; *High Living and High Lives* in 1901; *Great Revivals and the Great Republic* in 1904; *Wesley and His Works or Methodism and Missions* in 1912; *Practical Studies in the Fourth Gospel*, two volumes, in 1913, 1914; *Bishop Charles Betts Galloway* and *The Christ and the Creed* in 1927; *Young J. Allen, the Man Who Seeded China* in 1931. *The Wit and Wisdom of Warren Akin Candler* was compiled by Elam F. Dempsey and published in 1922. Bishop Candler issued *Current Comments on Timely Topics* in 1926, a reprint of articles in the secular press.<sup>9</sup>

He was a versatile writer. His books and booklets fell into several general classifications: historical, biographical, educational, doctrinal, expository, devotional, evangelical, missionary. His articles in the church press followed a somewhat similar grouping, as did his contributions to the secular press, though his range in the secular press was broader.

<sup>9</sup> A considerable number of manuscripts which are not taken account of here and do not appear to have been published—reminiscences, memoirs, doctrinal tracts, and historical data—are found in the Emory University library.

There were naturally many subjects to which he would often return in his weekly column in the *Journal*. Here he frequently discussed things as they were happening. Though there is similarity—sometimes pronounced—among many of his articles dealing with the same general theme, there is individuality in the treatment of related subjects.

*Current Comments on Timely Topics* reproduced fifty-three articles grouped under ten headings with from four to eleven articles under each classification: Creed and Conduct, Our Country and Our Christianity, Religion in the South, Evolution and the Evolutionists, Liberalism and Liberty, Christianity, the Hope of All Nations, War and Peace, The Life and Work of the Church, Preachers and Preaching, Mechanical Mergers.

Additional groupings might have been assembled: Christmas and Easter, The Sanctity of the Sabbath, The Home, Intemperance and Prohibition, The Negro, The Supremacy of the Spiritual, Covetousness, Revivals, Personal and Social Salvation, The Gospel and Other Lands, The Incomparable Christ, and others.

Titles of some articles suggest his range: "Burning the Barn to Catch Some Rats," "No Eavesdropping of the Spiritual World," "Overfeeding and Underworking the Church," "The Modern Mania for Meetings," "Condemning True Creeds and Condoning Bad Deeds," "Springs of Anarchy in Modern Civilization," "Fining as a Penalty for Crime a Futile Folly," "The Christian Life More Than a Mimicry of What Jesus Was," "Some Lessons of the Earthquake at Messina," "Petting One's Peculiarities," "A Very Worldly World Now on Fire," "Blind Tigers and Blind Talkers," "Conscience Must Control Commerce," "The 'Vox Humana' Has Been Sounded Too Long and Too Loud," "What Class Government Would Mean," "Government by Any One Class of People Would Be an Intolerable State of Affairs for Our Welfare," "Sensational Freaks and Strange Follies," and so on.

Quite as impressive as the number of subjects to which he often returned is the greater number he discussed but once or at most infrequently. Far and away his most numerous group of articles fell under the head of "Miscellaneous." A study of this group reveals a wide range of topics of general concern, of timely interest, of immediate urgency. He knew what had been happening through the years and effectively interpreted its message to his own day; he knew also what was going on around him in manifold fields—crime, youth, movies, science in various branches, education, sports, politics, statesmanship, morals, religion,



triumphs and defeats in the Kingdom of God throughout the world—and effectively interpreted contemporaneous happenings of his own day.

He was a forceful writer—destructively, constructively, invigoratingly, inspirationally—even as he was a forceful preacher and for much the same reasons. To enumerate the qualities that made his pen powerful would be to rehearse the characteristics that made his ministry forceful—biting irony, withering ridicule, devastating logic, convincing argument, moving pathos, elucidating illustration, persuasive appeal—but with this notable exception—there was little of wit and humor in his writing. Thoughts now simple, now profound, clothed themselves frequently in the vernacular of the common people, sometimes in the chaste diction of the schools, and then again in graceful, rhythmic periods. He enlisted the wealth of extensive reading, of patient investigation, of prolonged meditation, of masterful thinking in presenting a cause. “I do not make careless statements. What I write rests on careful investigation,” he claimed. He quoted much—from books new and old, most of all from the Bible; from periodicals prominent and less well known; from people whose names added weight to their words. That he gave more extended circulation to many choice affirmations of other thinkers added another value to his own writings.

He was a purposeful writer. He had a natural fondness for the pen, but his life was so full of other large and insistent interests during the time that he did most of his writing that the printed page was in no sense an indulgence. It was his restless drive to make his life count in the largest possible way, for the greatest number of things, and with the most numerous company of people that urged him on. The knowledge that he reached many through his pen who never heard his voice made him tireless when otherwise weariness—“I am tired, tired”—would have claimed rest. As he finished proofreading one of his books, he wrote Mrs. Candler, “It has helped me to write it. I love God and the truth and all men better because of the things I have seen in writing it. I pray God it may do much good.” And that is the key to his publications of every sort. His pen was but the extension of his pulpit; the spirit and the aim of both were one. A sublime consecration bound his whole life into beautiful unity. He wrote on many titles, but his theme was single: “I beseech you in Christ’s stead, be ye reconciled to God.” His constant plea, whatever the particular subject on which he wrote, reiterated an identical insistence—enthroned God as revealed in Jesus Christ over all that you are and do, through the aid of the Holy Spirit.

## *The Faith for Which He Fought*

BISHOP Candler had a creed. "The word 'creed' is a derivative of the Latin verb 'credo,' which signifies 'I believe.' A creed is nothing more or less, therefore, than what one believes." In the same connection he further expounded:

There is to creeds a widespread antipathy which seems to spring from a questioning of all claims to certitude in any realm. . . . It does not proceed from the persuasion of inaccuracy in the formulation of truth, but from the disbelief of the existence and certainty of any formal and abiding expression of truth itself. . . .

The rejection of all dogmas whatsoever has become the solitary dogma of what is called "free thought"; and creedlessness has become its confident creed.<sup>1</sup>

He had nothing in common with that attitude.

He had a Christian creed. According to his own definition, "a Christian creed is a formulation of truths made from the facts and principles set forth in the Christian Scriptures. . . . It is an intelligible summary of the Scriptural teachings."<sup>2</sup> As those facts and principles were definite to him, his creed was definite. Since Christianity traces back through the centuries, his creed was an old creed—"once for all delivered to the saints." He was not beguiled by the new as a general proposition and least of all in the area of faith.

His Christian creed conformed to the fundamental beliefs of evangelical Christianity as they were set forth in the great church creeds, especially the Apostles' Creed, which he considered "The Creed of

<sup>1</sup> *The Christ and the Creed*, p. 29.

<sup>2</sup> *Ibid.*, p. 31.

Creeds, [the] historic Creed of Christendom, the ultimate source of Christian doctrine."

His Christian creed agreed with fundamental Christian doctrines as interpreted by Methodism. In an address on "John Wesley, Defender of the Faith," he gave this brief summary of Wesley's doctrines:

(1) The doctrine of the authority and inspiration of the Holy Scriptures; (2) the doctrine of the depravity of human nature and the inability of man to turn to God without the aid of the Holy Spirit; (3) the doctrine of the atonement of Christ, made through his vicarious sacrifice for the sin of the world, which is the sole meritorious cause for man's acceptance with God; (4) the doctrine of the universality of that atonement whereby whosoever believeth shall not perish, but have eternal life; (5) the doctrine of justification by faith alone as the sole instrumental cause of man's salvation; (6) the doctrine of the new birth and the absolute need of a conscientious conversion or regeneration; (7) the doctrine of sanctification by the cleansing power of the Holy Ghost through faith in Christ; (8) the doctrine of the witness of the Spirit, bearing witness with the spirit of a regenerated man that he is a child of God.<sup>3</sup>

This interpretation of Wesley's doctrines he accepted.

Bishop Denny in the Episcopal Address of 1926 attempted to answer this question:

What is this mould of doctrine believed and proclaimed without variable-ness or shadow of turning by Methodism from its beginning, whose abandonment for any other mould would be the betrayal of the faith of our fathers; worse, the betrayal of our Lord?

In his answer all the bishops concurred:

Holy Scriptures, supreme and inspired by the Holy Ghost, announcing the rule of life, of doctrine, of morals, from which we learn that there is one living and personal God, our Father, whose nature is spirit, light, love; almighty and infinite in all his perfections, who in wisdom, justice, and mercy is above all and through all and in all and who fills, preserves, and governs the universe which he created; that there is one only begotten Son of God, our Lord and Savior Jesus Christ, God of God, Light of Light, very God of very God, who before all worlds was with the Father, who in the fullness of the time was conceived by the Holy Ghost, and was born of the Virgin Mary, in whose two whole and perfect natures dwelleth all the fullness of the Godhead bodily, who was the brightness of God's glory and the express image of his person; who for us men and for our salvation, sinners though

<sup>3</sup> *Wesley and His Work*, p. 80.



we all are, died for our sins, the just for the unjust, neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved; who did truly rise again from the dead and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven and sitteth on the right hand of the Majesty on high; to whom all authority in heaven and on earth is given for the establishing and perfecting of the kingdom of God; that there is one Holy Ghost, very and eternal God, who convicts men of sin and of righteousness and of judgment; who leads all men willing to be led to repentance toward God, faith in our Lord Jesus Christ and to loving obedience and willing service, who himself bears witness with our spirit that we are the children of God and offers those children the power to rise to the measure of the stature of the fulness of Christ. . . .

In brief, this is the mould of doctrine whereunto world-wide Methodism has been delivered and to which to this day it is authoritatively committed.<sup>4</sup>

This Methodist interpretation of the Christian creed he believed:

*Because he had been taught to believe it—at home, at Sunday school, at church.* It was the theological atmosphere in which he was reared as a child and a youth. When he entered the annual conference, it was the staple of doctrine preached Sabbath after Sabbath from Methodist pulpits; it met him in the books which he was appointed to study in the conference courses, and it spoke to him in his church periodicals also. Wherever he turned in the field of Methodist doctrine, this generally accepted creed confronted him.

*Because it commended itself to his intelligence and was the only current body of belief that did so commend itself.* He was conversant with what was going on in the theological world and was aware of it as it was going on. He kept abreast of what was being said and written in this field across the years.

One day he approached two professors of the Candler School of Theology at Emory.

"What do you fellows know?" he greeted them.

"We know that Paul did not write Hebrews," one of them answered, perhaps with the idea of "baiting" the bishop.

"Go on and teach them your ignorance; and when you have finished, send them to me, and I will tell them the truth."

After a bit more of banter he started away, stopped, and came back.

"But don't you teach them that Priscilla wrote it," he charged.

One of the professors, in relating the incident, said that the theory of

<sup>4</sup> *Daily Christian Advocate*, May 6, 1926, pp. 3-4.

Priscilla's authorship had but recently been advanced in Germany, that the book had not been off the press more than a month, and that he doubted if a dozen men in Georgia had heard of it.

What he said about biblical criticism, with no intent to be carefully discriminating, he would likely have said about all similar teaching: "I have fished up that stream, and there is nothing there." He read and was not convinced. "It's a gypsy theology," he said once in the Emory University chapel. "It camps in a new place every night and makes its living by swapping theological horses."

It may be readily conceded that he had no remote affinity with people "carried away by every wind of doctrine." But the fact stands: he exposed himself constantly to new theological teaching and was, in the great fundamentals, of the same opinion still.

*Because, within his observation, the new teaching was sterile.* People were not converted under its declaration; revivals did not result; community and world life was not transformed; there was no missionary imperative; even in the lives of those who professed it most confidently, it was deplorably barren. "I'd as soon expect a eunuch to be the father of twelve children as for a higher critic to have a convert," he once bluntly put it.

By contrast, where he found the new faith impotent, he found the old faith powerful. He had tested it and got results in his own experience—it had enabled him to lead a godly life, had comforted him in great sorrow, had implanted in his heart a sublime purpose that comprehended the ends of the earth, and had given him a hope that reached beyond the grave. He observed that, in the lives of many others also, it was proving itself likewise masterful and satisfying. Not only in the lives of individuals, but in social groups, however restricted or expanded, in his native land and even around the world he found it bringing forth fruits worthy of its high claim.

This creed he believed intolerantly. Almost his entire ministry was exercised amid theological confusion, uncertainty, contention—biblical criticism, atheistic science, materialistic evolution, agnosticism, immanentism, deism, theism, humanism, liberalism, rationalism, modernism. The conflict he waged was not with these systems of belief in their original form, under exact definition; it was rather with what they had become under the interpretation of their advocates. However harmless and even helpful some of them may have been in careful statement, as they were being agitated one or more of them arraigned every basic

doctrine of Christianity—the dignity of God, the transcendence of God, the authority of God, the Deity of Christ—Leader he might be but not Lord—the Incarnation, the need of atonement, the fact of atonement, the reality of resurrection, the necessity of revelation, the inspiration of the Bible, the fact of the supernatural, the need of forgiveness, the requirement of regeneration, the impotence of men for continual moral victory, the dignity and mission of the church, the assurance of immortality.

Bishop Candler would have been the first to say that his creed was intolerant under these conditions. Just as knowledge is intolerant of ignorance, truth of error, right of wrong, so Christianity is intolerant of all that is hostile; and, as an exponent of Christianity, he was intolerant too. He was a Methodist, but he was not intolerant of those who differed only with those doctrines of Methodism which differentiated it from other forms of evangelical belief. He knew that, even if those Methodist interpretations could be proved false, Christianity would still remain intact. He believed in the inspiration of the Bible, but he was not intolerant of those who held a different theory of inspiration, provided only that the theory did not abrogate the fact. He liked the old statement of the old doctrines, but he did not identify the doctrines with a particular form of words. So long as the inner reality of the doctrines was preserved—that irreducible minimum without which the doctrines themselves could not survive—he did not quibble about the exact phrasing. It was not the unfurling of a battle flag to pronounce his creedal shibboleth sibboleth. He was fundamental in his faith but was far from fundamentalist in the things he thought integral to his faith. But when the very heart of Christianity was assailed, as he believed was true under those conditions; when the Lord of Christianity was assaulted with announced, or even implied, intent to discrown, he never hesitated, never remotely compromised, never offered to appease; he was always on the offensive, always girded for battle, and always fighting unto the death.

It was inescapable, as he saw it, that the church must stand unflinchingly “for the faith once for all delivered to the saints” even though it should “find it necessary to ‘convince gainsayers and unruly and vain talkers and deceivers whose mouths must be stopped.’” The Reformation, he declared, “was an era of fierce controversies and not of tepid religious convictions. And it inaugurated an epoch during which evangelical faith advanced in clearness of vision and purity of life through a succession of struggles and triumphs.” When such issues have arisen



in the past, "her great leaders and renowned apologists have not pusillanimously fled such battles," and out of the times "of such blazing conflicts her formal creeds have been forged." These "victories of faith have secured her peace, preserved her purity, promoted her power, and extended her domain." Like results he confidently expected to issue from the present time of controversy, if her leaders were equally valiant.

There was a higher reason for necessary controversy. He was not intolerant for the old truths merely as abstract articles of faith; he was intolerant because he discerned clearly their relation to character. "We may be sure that it was not for mere speculative dogmas or for motives of factions," he declared concerning adherents of the Reformation in Scotland, "that men endured torture and gave themselves to death. . . . If dogma was dear to them, it was because it was the symbol of loyalty to the Lord of life and Salvation." He discredited with strong conviction "the theory that what one believes is a minor matter, having little to do with how one lives." He was sure with equal certainty that "every attack upon the doctrines of Christianity is an attack upon the ethics of Christianity." He declared in the *Atlanta Journal* with no mental reservation that

bad beliefs make bad behavior. . . . Without faith morality cannot long survive. A world without God must soon be a world without goodness. A creedless race will quickly become a corrupt race. . . . Atheism in the mind breeds anarchy in the life as like begets like. Creed and conduct are inseparably united. A faithless world must be a foul world. Waves of crime rise from seas of doubt.

It is quite possible that some exponents of opposing forms of faith were unaware of their implications, both doctrinal and practical. Certainly not a few faithful disciples, both clerical and lay, saw nothing at which to be alarmed. It was not solely that he was more loyal or more orthodox than many; it was in part that he keenly discerned what they blindly did not see, that he looked through the camouflage and recognized the deadly foe adroitly concealed behind the innocent-looking disguise. Dr. Henry Sloane Coffin declared "that faith in progress and the resolve to do something toward furthering it was the religion of many—a genuine substitute for faith in God."<sup>5</sup> Bishop Candler refused to be browbeaten by high-sounding claims of "forward-looking," "progressive," "advanced thinkers" which they arrogated to themselves

<sup>5</sup> *Op. cit.*, p. 33.



BISHOP AND MRS. CANDLER





while aiming slurring accusations of "reactionary" at those who did not catch step with them. He was further aware of those who were boring from within, who were exercising a "sort of cuckoo-freedom, the freedom to lay eggs in other birds' nests"—a phrase he borrowed from an editorial in the *Chicago News*.

That is a vivid and just description of the kind of liberty for which liberalism clamors. . . .

Liberalists never tire of telling how in "this age of progress the old faiths are dead and advanced thought is advancing victoriously everywhere." Well, if liberalism is so popular why does it not make its own ecclesiastical organizations? . . . Why do liberalists strive to occupy the pulpits and professors' chairs of the evangelical Churches, and turn them against the faith of the saintly and generous people whose gifts made them possible? <sup>6</sup>

He was boldly daring where some others were tremblingly timid.

Beginning in the late nineties, and lasting for about twenty-five years, he was at the center of this contention in the South. He was not the only conspicuous leader, to be sure; but he was the most determined, the most outspoken, the most aggressive, the most persistent. In pulpit and press, in conferences, in gatherings of every nature, in season and out of season, beyond the boundaries of the South and to other nations, he carried the warfare.

But even so he was not as militant as some of his doctrinal adherents desired. There was a company, a company that could quickly and easily have become a crowd, who thought that the time had long since come to bring issues to a head with the liberals; and he was prodded to spearhead the movement. They urged him to become aggressive:

I am thoroughly convinced that we have lost the Church unless quick action is taken. . . . On you the fate of the Church depends. May God direct you.

So long as these people are fought on GENERAL principles, they are content. I believe they should be fought SPECIFICALLY and to a FINISH.

Bishop, whether you realize it or not, you are by long odds the strongest man in the Church today. You and you alone can save the Church. Eighty percent of the laymen will follow your lead to the very gates of hell.

I regard you as far and away the ablest writer in American Methodism, and I honor and admire you for your unswerving loyalty to Scriptural

<sup>6</sup> *Current Comments on Timely Topics*, pp. 122-23.

Christianity, . . . but it is my firm conviction that we are going to have in some way to join the issue with the Modernists in a concrete manner and take our cause to the people.

Bishop Candler said in reply:

I do not think the hour has come for me to deliver a broadside upon the matter that so concerns you. As I see it, the issue that confronts us is not a battle but a war, and I must be allowed to direct my movements to the best advantage and at the times that seem to me best for me to speak. I have spoken heretofore many times.

To another correspondent he declared:

I differ with you in two particulars: (1) While I deprecate all this false teaching, I do not allow it to alarm me with the fear that the Church will be lost or the cause of Christ defeated. These men cannot throw me into hysterics by their folly. (2) As I see it, we are engaged in a war and not one battle alone, and I think we will win the war.<sup>7</sup>

Had Bishop Candler yielded to such solicitations, almost certainly there would have been a schism in the Methodist Episcopal Church, South. He was known as a powerful and intrepid leader of orthodox Christianity. He had official prestige as the senior bishop of his church; he had personal prestige as a preacher, a writer, an administrator; and, added to this, he had enhanced prestige in the section most affected as the successful leader of the unification controversy of 1924-25. But he refused to be stampeded.

This creed he believed fruitfully:

The human race is made up of both conservative and progressive people because, in the wisdom of God, both are needed. If all people were conservative—in bondage to the old and suspicious of the new—civilization would be in a treadmill. If all were progressive—captivated by the new and scornful of the old—civilization would be precipitated to continuous ruin.

Few people are wholly conservative or wholly progressive; as a rule, people are, in varying degrees, progressive conservatives or conservative progressives, with not many radicals on either side. The two groups stand opposed but not irreconcilable and are thus able to carry forward

<sup>7</sup> Candler letters.

a constructive co-operation; but it would be disastrous to the finest issues if either group should drop out. In the long run humanity moves forward, for God has decreed the progressives to prevail—but to prevail conservatively lest haste make waste of highest values.

Candler was a conservative—himself being witness, not to mention a great many other people. He called himself a progressive conservative, though not nearly so many would go along with him in this qualifying description. He faced the future with an open mind, but not too wide open. New proposals had to advance and give the countersign to gain admittance. Some met the conditions, but more fell by the way. It was not sheer stubbornness against change which made him hesitate to follow as fast as some advocates of a new day urged, but a feeling that there were values which he could not and would not throw away lightly. That hesitation did not prove him a reactionary; it rather acclaimed a cautious—sometimes a too cautious—exponent of final realities.<sup>8</sup>

His keen penetration missed some things which he ought to have seen, but saw some things which some others missed. In some of the new things he discounted he lagged behind the best thought of his day; in some of the new things he accepted he moved with his wisely advancing time, while in some of the new things he rejected the future approved his foresight. When his diverse attitudes are totaled, what he said of Wesley may in a general way be applied to himself:

Such a spirit escapes on the one hand the weakness of a cowardly conservatism, and on the other hand the waywardness of a revolutionary radicalism. . . . Therefore it is not fanciful, but firm; . . . not destructive, but constructive; with regard to the past, reverent; . . . and with regard to the future, hopeful. While contending earnestly for the ancient faith once for all delivered to the saints, it is quickly responsive to the Providence which preserves the truth, and is tenderly sensitive to the Spirit who continues ever to reveal more and more clearly the deep things of God.<sup>9</sup>

That a man of his type of conservatism, of his personal leadership, of his official place in the church should declare his unqualified belief that Jesus Christ was both God and man, the Saviour of the world, the only but the all-sufficient hope of a lost race, and that in the New Testament we have a true and dependable record of his life and labors—all this became a great stabilizing fact to the faith of the church. Behind him wavering lines, both clerical and lay, rallied and stood firm.

<sup>8</sup> See E. Stanley Jones, *Christ's Alternative to Communism*, p. 46.

<sup>9</sup> *Wesley and His Work*, p. 50.



Candler was a man of robust convictions and therefore of intense emotions, and his ardent temperament had no trace of the phlegmatic. There was nothing lukewarm in his advocacy of any great cause to which he gave his loyalty. His very intensity was his strength, but a strength thereby alloyed with weakness. The vigor of his advocacy sometimes aroused opposition that a more temperate approach might have turned to co-operation.

About nothing did he feel more keenly or speak more vigorously than the endeavor to undermine the integrity of the great doctrines of Christianity. The modernists were zealous, unwearied, and positive in presenting their positions; and he was thereby successfully tempted to meet extremes with extremes. He attacked so constantly as to give color to the idea that modernism had almost become a fetish, and the reaction awakened was not always healthy. His ardor lacked discrimination. He recognized the element of worth in some of the contentions of the adversaries, but his public speech produced the impression that out of this Nazareth no good could come. His effort to direct attention to whatever of truth was contained in liberalism and to combine it with the whole truth in such a way as to show hospitality to new approaches, while maintaining inviolable fidelity to the "faith once for all delivered to the saints," was almost negligible. Had he so chosen, the same attributes that made him so effective in arresting the theological drift would have enabled him to direct the drive toward the enriched faith which Jesus promised and fulfilled: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he . . . shall take of mine, and shall shew it unto you" (John 16:12, 13, 15).

He contributed much toward preserving doctrinal purity but fell short of an additional contribution that he was so well able to have rendered in carrying the doctrines he had helped to preserve onward toward full consummation.

His creed had social content.

The whole weal of mankind rested heavily upon his heart, and for its advancement he thought and wrote and spoke and worked and sacrificed and suffered. Although at war with the terms "social salvation," "social betterment," "social gospel"—"soap and soup religion," he called it—he was in fullest accord with their objectives insofar as he believed they actually promoted the interests they professed to serve, which he did not always believe; and were a reality and not a mirage, which he

sometimes considered them. The connotation which he ordinarily attached to these terms was narrow: "Food for its hunger, raiment for its nakedness, sanitation for its housing, and hygiene for its health."

Whether they were conceived narrowly or comprehensively, his attitude toward them was not amicable. His quarrel was not with the social ends sought, when intelligently interpreted, but with the process of their procurement. The mode of accomplishment implicit in these terms was something more than, something apart from—or at least something added to—personal salvation, while to his mind personal redemption was the beginning and the end of social redemption.

The Episcopal Address to the General Conference every four years was regarded by the bishops and by the church as an important pronouncement, and the bishop appointed to give it form felt a heavy sense of responsibility. This high privilege fell to Bishop Candler in 1914; and he met the occasion in such an impressive way that the General Conference, by unprecedented action, ordered 500,000 copies of the address printed. The Church of God was the central theme that he discussed; but in unfolding this thesis he referred somewhat at length to the relation between personal and social salvation and probably gave his most authoritative single statement on that issue, though he discussed it often in other settings.

*In personal salvation he found all that is implied in social salvation and more.* There is something more important in life than that a person should be well-fed, well-clothed, well-housed, well-educated, well-governed. Man, first of all and above all, is a soul; and his primary lack is a spiritual lack. Material things, however abundant, can never reach his need at its highest point. It is for God the soul imperatively calls, and he only can answer that call.

The Church is not indifferent to the bitter cries of the fallen and forlorn sons of men. On the contrary, her heart is filled with the tenderest pity and the most compassionate concern for them as her hands are filled with the most loving ministries to them; but she holds them in too high esteem to regard them as no more than animals to be filled with food and satisfied with improved physical conditions. Because she recognizes them as free-born and immortal souls and not ephemeral beings which live today and die tomorrow, she declines to be the mere servitor of their appetites to the end that they may eat, drink, and be merry before their brief lives forever end. Because she looks upon them as children of God, though alienated from him, she refuses to regard them as hungry brutes to be pampered and pacified with the meat that perisheth but does rather seek to feed them with the meat that

endureth to everlasting life as befits beings created in the divine image and capable of becoming partakers of the divine nature.<sup>10</sup>

*He found in personal salvation all that is implied in social salvation, without endangering the great values that social salvation does not include.* God is primary; all else is secondary. Undue attention to the secondary tends to divert due attention from the primary. The whole outer man may be magnificently redeemed while the whole inner self has not even been awakened to the conscious need of redemption. The effort to provide for physical needs may so engross all endeavor that spiritual needs will be neglected.

The danger which besets not a few preachers and churches today appears in their disposition to leave the main line upon which the life and the purpose of the Church should run and . . . to proceed on the mistaken notion that the matter of supreme importance is the reformation of the outward conditions of men, and they fail to perceive that the inner regeneration of human souls is the supreme objective at which the Church should aim. . . . These preachers and churches concentrate their attention upon rectifying environment rather than the renewal of human hearts in righteousness and true holiness.<sup>11</sup>

People may win the lesser but lose the larger, and in that loss suffer irretrievable disaster.

*Personal salvation impels to social salvation.* In personal salvation the whole will of God is enthroned over the whole life of man. Man was not created to live with himself alone but also with the rest of mankind—"he setteth the solitary in families." Out of that association certain connections will be established—home, community, business, school, government, nation, world, church; certain relationships will arise—husband-wife, parent-child, brother-sister, neighbor-neighbor, employer-employee, ruler-subject, race-race, with interlocking complications. When a man acts, he does not act as a man in isolation but as a man in complex companionships, which rightfully make demands upon him. The will of God, which comprehends the whole life, of necessity must comprehend his life with others and for others in all of its manifold details, for that is by far the largest part of life. The personal and the social are inseparably and inextricably tied together in one all-comprehending, all-interpenetrating

<sup>10</sup> Episcopal Address, 1914.

<sup>11</sup> Manuscript, Emory University library.



trating obligation. To fulfill the personal is to fulfill the social because the personal is also social.

He called the course of events to substantiate his position, quoting from a noted church historian about Wesley:

He affected for good the whole tone of English society; the religious revival of that period had the office of healthful salt in the national blood. It purified domestic life; it wove bonds of quick and generous sympathy betwixt all classes; it put a more robust fiber into the national character; it gave a new tenderness to charity, a nobler daring to philanthropy, a loftier authority to morals, as well as a new grace to religion. So it helped to cleanse the national life.<sup>12</sup>

A similar deduction he himself made:

Moreover the Wesleyan revival chastened the fierce selfishness of the newly dawned era of industrialism, bound all classes together in bonds of the most sacred sympathies, and unified as nothing else could the English-speaking peoples of the world.

He knew full well that social redemption had been but very partially achieved by the Wesleyan revival, but he contended that the influence of the revival on the individual was manifest in the direction of social regeneration also, and that a continuing revival would mean a progressive approach toward the far-away goal of social hopes.

The dangers which beset us today in the matter of labor and capital can be averted only by a . . . return to Wesley's God, by the experience of whose saving grace the divine fatherhood and human brotherhood are made so real to the souls of men as that it brings peace on earth as well as glory in the highest. The antagonisms of classes are cleansed and cured when the wise and the wealthy come with peasants and shepherds to open their treasure and adore their God at the Child of Bethlehem's feet.

*Personal salvation provides the only adequate dynamic of social salvation.* The objectives of social salvation, even in its narrower conception and still more assuredly in its broader comprehension, demand a greater power than it can provide.

The whole intellectual, moral, and spiritual life of mankind is dependent upon the ministrations of Christ's church, and even the material prosperity

<sup>12</sup> W. H. Fritchett, *How England Saved Europe*, quoted in *Wesley and His Works*, p. 41; see also pp. 96-97.

of men cannot extend far beyond the limits of its quickening and inspiring influences. It holds forth the only reliable hope of human progress, and it assures the fulfillment of the hope which it inspires by offering the only means adequate for its realization. The Christianity which it proclaims and propagates must be the true factor in any true and lasting civilization. . . .

Neither inventions nor industries nor commerce nor culture nor social reformations nor political renovations nor all combined, can assure the healthful and permanent progress of mankind in the absence of the Christian religion. It has been said most truly that "the progress of civilization depends upon the extent of the domain reclaimed under the moral law," and the area reclaimed under the moral law is never wider than that which is marked by the spiritual conquests of the Church of God. . . .

There be many in our day who assume to command and correct the Church, undertaking to constrain her to renounce her position, contract her mission, and consent to exchange the service of God for what they are pleased to call "the service of humanity." They would have her abandon her high calling in Christ Jesus and give herself exclusively to all sorts of pretentious programs of "social betterment," "improved environment," and the like. They conjure her to rely upon eugenics rather than upon regeneration by the Holy Spirit for the making of a new and nobler race. . . . But she may not heed the voice of these spurious renovators of mankind who have framed their systems according to the postulates of a materialistic philosophy and not according to the pattern shown to her by her Lord in the mount.<sup>13</sup>

No force can operate redemptively in the social realm except it become flesh and blood, he continued.

It is impossible to make good social conditions out of bad personal materials. Social progress can never go in advance of the regeneration of personal character by the power of God and its perfection through the grace of Christ the Redeemer.

*No redemptive force can prevail adequately unless it be divinely centered.* Social objectives sought as ends in themselves can never prevail; they come to triumph only as by-products of a more majestic aim. Love of mankind as a primary objective will always prove impotent; love of mankind as a by-product of love of God will always prove potent.

The Church cannot encourage the groundless love that any transitory philanthropy, the mere fashion of the hour, uninspired by love for God or faith in Christ, can be relied upon to care for even the physical needs of the

<sup>13</sup> Episcopal Address, 1914.

unfortunate classes of mankind, to say nothing of the higher things. She knows her own history too well to indulge for one moment such a notion. When she began her ministrations of Christly compassion in that "hard heathen world" of the first century, she found not in it a single house of mercy, although it boasted of its arts, its philosophies, and its literatures. . . . Ancient paganism, having lost the knowledge of God, the Father, failed to recognize man, the brother. . . .

In the language through which the Church first proclaimed the gospel of salvation she found no terms with which to designate adequately her houses of charity. The pagan world lacked speech to express the superhuman benevolence which it had not been able to conceive. And modern paganism is not less sterile of works of mercy. Except where the influence of Christ's Church has extended and his merciful spirit has penetrated, the heathen world of the twentieth century is as barren of humane institutions as was that cold and heartless world into which the Babe of Bethlehem was born. . . .

From the withered breasts of arrant godlessness, whether in our or other lands, the milk of human kindness trickles but stingily, if at all. They who fear not God do not regard man. . . . The worshipful are the merciful, and alms flow most abundantly from adoration. . . . In the household of faith the world must find the main supply of brotherly kindness for the relief of the needy when he crieth and the consolation of him that is ready to perish.<sup>14</sup>

It is in Christ Jesus that we must find the brotherhood of mankind, and it must be by the force of his redeeming grace that the ideal of human brotherhood is realized. . . . We must make brothers of all the nations of the earth, or they will presently be all enemies. The nations are getting closer together every day; and if they do not learn to love each other with a celestial love, surpassing their love of money, they will presently fall to devouring each other with earthly ferocity, and the weakest will go down before the strongest, and civilization will perish by a sort of international cannibalism.<sup>15</sup>

We must have a Christian world, or we soon shall have no world.

*Personal salvation provides the sufficient dynamic of social salvation.* Since the ramifications of individual lives constitute all social relationships, the grace that perfects the individual in all of his social contacts by that very fact perfects society. And this sufficient grace the atonement guarantees, or the whole plan of salvation falls in ruins and leaves the human race dependent upon its own unaided effort for all nobility of character.

His creed was socially intolerant—as intolerant socially as doctrinally.

<sup>14</sup> *Ibid.*

<sup>15</sup> Manuscript, Emory University library.



The same great issues were involved—the triumph of the Kingdom of God and, in that triumph and that alone, the triumph of all human welfare. He could see disaster and only disaster from any approach to corporate life except through individual life. Some preachers and churches, he said,

Come with the gospel and the godless world in effect says to them, "Be gone with your poor gospel which butters no parsnips! Go bring me something to eat and something to wear and fix me a bath and raise my wages, and then I may be disposed to hear you talk about your religion." Instantly they hurry away to get the things ordered, and as they go they begin to cry "Social service! Social service! That is the only gospel which the world will take." Such was not the method of Paul, the apostle to the Gentiles, who did more to remove the ills of society in the first century than any and all the men of his day.

They were full of all merciful ministries to their fellowmen; but they put forth such ministries under the impulse of love to God as the all animating motive of their toils and services. They did not undertake to be what the world calls "useful men"; but they aimed constantly at fulfilling the will of God concerning them. They aspired to saintliness rather than a career of mundane usefulness. Nevertheless they did show forth the most amazing fruitfulness in the matter of good deeds for the benefit of others.<sup>16</sup>

The ideal he exalted cannot be gainsaid as an ideal, but practically it is an oversimplification. As in the defense of doctrinal purity, he allowed extremes in one direction to ensnare him into extremes in the opposite direction. He helped to restore and to maintain the balance between personal and social salvation; but he did not promote, in the measure that was well within his reach, a working partnership that would have preserved and carried toward fulfillment the finest in both.

His creed was a triumphant creed.

He believed that the gospel was the power of God unto salvation, both personal and social; and in the end he confidently expected it to conquer. He was aware of the false faiths that sought to beguile, of the wrongs that stalked the world in mighty array, even of the weaknesses and infidelities of the church; but, far above these and all things else of hostile intent, he saw God high and lifted up and was sure that ultimately his will would be done on earth as in heaven. "There is nothing more certain than that the Kingdom of Christ will command the future."

<sup>16</sup> Undated clipping from the *Atlanta Journal*.

## “*My Triumph Has Begun*”

AS BISHOP CANDLER'S seventieth birthday approached, August 23, 1927, the board of stewards of Druid Hills Methodist Church, Atlanta, of which Mrs. Candler was a member and which he considered his home church in so far as a bishop can have a home church, planned to take notice of the day. A general invitation to join with them in this celebration, which was to be held at the Druid Hills Church, was extended by the board to the Methodists of Atlanta, of Georgia, of Southern Methodism, and to his friends of other denominations as well.

The first notable response to this invitation appeared in the *Christian Index*, the official organ of the Baptists in Georgia. In the issue of August 18 Bishop Candler's picture covered the first page. On the second page appeared appreciations from all the official leaders of the state, including Dr. John D. Mell, president of the Georgia Baptist Convention, and Dr. L. G. Hardman, governor of Georgia. On the editorial page the editor, Louie D. Newton, said:

Georgia Baptists are happy to join with their Methodist brethren and with the great host of friends far and near in celebration of the seventieth birthday of Bishop Warren Akin Candler. . . .

It is a source of great satisfaction to Georgians that this great man has elected to live out his life in his native state. . . . His influence in this state cannot be measured by words. By spoken word and by written word he has reached well-nigh every citizen of the state for the last thirty years. He is widely known beyond our state, but here in Georgia we claim him for our very own, and gladly do we hail him as one of the great preachers of all time. . . .

Bishop Candler is a great man, and he is a good man. His towering intellect

is not greater than his gentle heart which reaches out in tenderest compassion for suffering humanity. He loves God, and he loves people. . . .

Bishop Candler has lived for others and his life is a compelling argument for Christianity.

A second reaction to the approaching day was the gift by some of his lay friends of an automobile. No one was asked to contribute. When the purpose was made known to individuals, answers like this followed: "Put me down a hundred dollars. I will make it five hundred if you need it." This car represented the admiration of laymen of five denominations—Baptist, Christian, Episcopal, Presbyterian, and of course Methodist.

On the afternoon of his birthday the car was driven on the lawn in front of his home, and a company of his friends gathered for the presentation. Senator Hoke Smith, as spokesman for the donors, said in part:

Learning that you fancied a Franklin car, we have come to make you a present of one on your seventieth birthday. It is a gift from your friends representing many denominations of Christians. All Christians appreciate your splendid work in the Master's cause.

I personally regard you as the ablest preacher I have ever heard. Your name will be associated with those of Bishops Pierce, Marvin, and Haygood as four of the greatest bishops of the Methodist Church.

We all wish to express the hope that you may be spared for many years to defend the Christian faith with your voice and your pen. We present you this Franklin car with our intensest admiration for your life work as a preacher of the gospel and for your service to your fellow men.

Bishop Candler replied, as reported in the *Atlanta Journal* of August 24, 1927:

By this manifestation of your esteem and expression of your affection I am deeply moved.

In my youth I read under Latin tutors three times the admirable essay of Cicero "On Friendship," and in later years I have read translations of it with abiding interest and pleasure. But no translation of friendship is equal to the possession of real friends; and in this hour of your presence with me on the occasion of my seventieth birthday I find an interpretation of friendship that the gifted Roman orator and writer never knew. His conception of friendship was restricted by the paganism in which he lived; but my apprehension of friendship is that revealed by Christian friends.

You come with your congratulations and your highly appreciated present from other churches as well as from the denomination in which I hold membership, and this fact springs within me the most cordial and brotherly response. I love all Christians and love to be loved by them. . . . Among the



warmest friends who have blessed my life have been communicants of other churches than the Methodist, and their Christian fellowship has enriched my soul and cheered my spirit. . . .

Although they say I am seventy, I have no idea of diminishing my activities or decreasing my labors as long as God gives me strength to toil for the blessing of men and for the glory of my Father in heaven. . . .

The last years of one's life ought to be the best. With the ripened experiences of age and the revision of the unwise judgments of youth a man's efforts should then be most fruitful.

Amid the lengthening shadows of later years I pray I may still be about my Master's business and when I fall asleep I may sleep in Him, and with the morning meet my Lord face to face and find again those whom I have "loved long since and lost awhile." At last may we all meet in a good homecoming in our Father's house.

His protestation of love for all denominations was genuine, but it did not keep him from taking a crack at them on occasion. One of his old boys, who had joined the Episcopal Church with his wife, received this jab: "I always knew that if you ever got religion you'd get it in its mildest form."

All of his experiences with cars were not so pleasant as this. It could hardly be claimed that he ever became an expert driver, and in earlier years he was even less expert. Once while trying to turn from his driveway into the street, he missed his aim, and the car rolled along with two wheels on the sidewalk. After running down several small trees that Mrs. Candler had recently set out, the car turned over. An anxious friend approached quickly and inquired excitedly, "Bishop, are you hurt? Shall I call a doctor?"

"No," he answered. "Call a veterinarian, for if I had not been a jackass I would not have been trying to drive that thing."

On the occasion of his birthday celebration about seven hundred people gathered at Druid Hills Church. It was a representative, even a distinguished, company. The honor guest was eulogized as "A Man and Friend," "President of Emory College," "Chancellor of Emory University," "Author," "Citizen of Atlanta and Georgia."

The Druid Hills Church presented him a silver loving cup. He was then informed that a friend of his had given to Emory University a five thousand dollar annuity bond with the understanding that the interest on the bond should go to him during his life as a birthday present from this friend.

It was fitting and indeed imperative that Mrs. Candler should receive

recognition. She had never elected a career. Her home had been her career.

Presented a handsome bouquet, she stood quietly until the applause had ceased. Then she responded:

They did not notify me of this as they did the men so I could prepare a big speech. Nevertheless I wish to say as I used to write my sweetheart [with a glance toward Bishop Candler]:

Roses are red, violets are blue,  
Sugar's sweet, and so are you.

When Bishop Candler arose to respond, the audience stood en masse and applauded tumultuously. Referring to his height, he entered the chancel whereas the other speakers had remained on the floor. He recalled the king who, desiring to see in what estimation he was held by his subjects, feigned death and watched the funeral obsequies. "But I have the advantage of him," he said. He took up the speeches one by one, giving some reminiscence, either historical or personal, relating to the speaker or the subject of his talk. He reviewed the progress he had witnessed in various lines during his seventy years and closed his appreciation by declaring his faith in the gospel that he had learned at his mother's knee and his confidence in its sufficiency for himself and for all mankind.

He received more than 150 telegrams of congratulation and good will from every part of the United States and even from other countries.<sup>1</sup>

Later in the same year, November 21, he received another evidence that he was a prophet with honor from the people with whom he had lived so long. He and Mrs. Candler were honor guests at a reception given in Atlanta on the occasion of their golden wedding anniversary. About four hundred of their friends from various walks of life came to express felicitations.

For THE last quadrennium of his effective episcopacy Bishop Candler was assigned to the South Carolina Conference, which he had held in 1905, and to the Upper South Carolina Conference, over which he had previously presided twice, in 1916 and 1917. As this quadrennium began, he was seventy-three years old.

<sup>1</sup> *Wesleyan Christian Advocate*, Sept. 2, 1927.

The *Southern Christian Advocate*, organ of South Carolina Methodism, after announcing his coming, continued:

He will receive glad and royal welcome. . . . He has been and is more than just “one of our bishops.” He is a commanding, influential, outstanding figure in Methodism in America and throughout the world, recognized as one of the greatest among the preachers of his time.

Concerning his preaching and speaking the *Advocate* indicated no abatement of power. Of one of his conference sermons the editor said, “Bishop Candler was at his best and reached heights of power in his morning talks and a climax of real preaching in his sermon on Sunday morning such as even such great preachers as he rarely reach.”

Concerning a missionary address the editor commented:

The writer, then almost at the beginning of his ministry, heard Doctor Young J. Allen speak on China at the Annual Conference in Spartanburg in 1887. The inspiration of that address has been with him through the years. He has fed upon it and possibly every utterance made by him since concerning missions had been flavored by something said by that great statesman, Doctor Allen. . . . Many great addresses have been heard since that time, none of which seemed quite worthy to be classed with that of Young J. Allen until Bishop Candler spoke on missions at Mullins on Thursday night. The logical statement of facts, the eloquence of its appeal, and withal the spiritual power of the address of Bishop Candler place his utterance alongside that of Doctor Allen. These two—each in its own way—the greatest.<sup>2</sup>

As Candler came toward the close of the quadrennium in South Carolina, the editor summed up:

It has been the privilege of South Carolina Methodism to have, as its presiding bishop for his last quadrennium of active official service, one of the few greatest figures in American Methodism, Bishop W. A. Candler. To those of us who have watched his . . . remarkable career . . . a feeling of sadness over his coming retirement possesses us. But with the note of sadness is blended one of thanksgiving that there was a man sent from God whose name is Candler.<sup>3</sup>

The Atlanta Chamber of Commerce in 1932 decided that to Bishop Candler belonged the distinction of being the First Citizen of Atlanta. M. L. Brittain, president of the Georgia School of Technology, in be-

<sup>2</sup> *Southern Christian Advocate*, Nov. 20, 1930.

<sup>3</sup> *Ibid.*, Nov. 23, 1923.



half of the Chamber of Commerce presented him a certificate of distinguished service in the form of a diploma:

For having diligently and successfully fulfilled the duties of Christian minister, college president, and bishop of the Methodist Church, South; and whereas his life and work have been inspiring to his fellow-citizens throughout the land, we hereby confer upon him the degree of "Master of Hearts."

A greatly appreciated echo of that occasion came in the form of a letter from one of his few remaining college classmates, George W. W. Stone of Oxford:

I was gratified, not only as one of your old friends, but as a member of our Church, a citizen of our great state, and of our country, because it showed that the appreciation of a really good man has not left our country yet and that truth, courage, sincerity, and real ability are still recognized.

In 1841 the chapel-church at Oxford was erected and dedicated. With some additions it continued to be the community and college church until the Young J. Allen Memorial Church took its place as the center of worship there. The main structure of the old church was well preserved, but the roof and ceiling did not fare so well. Since it was not being kept in repair, plans had been made to sell it. Bishop Candler and many others held this old building in a kind of reverence; the thought of dismantling it caused them real pain, and he undertook to save it.

How some of the older people felt was expressed in a letter to Bishop Candler from one of his classmates:

I am so grateful that you have taken such interest in fixing up the old church. You remember what Longfellow said about the Old Homestead: "We may build more costly habitations but cannot buy with silver or gold the associations." You and I have seen the time when that old church was another Bethel; the foot of the ladder that rested there reached into heaven, and on it the angels of God ascended and descended bringing down messages of good which have blessed and are still blessing this country. I honestly believe there is no spot in this state from which the influences for good, either directly or indirectly, have reached the lives of so many. . . . It will always be the Oxford church to me.

By the annual conference sessions of 1932 he had obtained about half the money needed for restoration. Then his duties as bishop displaced this claim for some months, but it was not allowed to fall entirely out of

the public notice. In her “Candle-Lit” column in the *Atlanta Journal*, Mrs. Corra Harris made this plea:

Bishop Candler wants \$1,800 to repair and restore the old church at Oxford. There is a flare of crusader-ardor in him about this matter. Now imprisoned in his years, he is writing letters “with his own hand,” like St. Paul at Rome, to his old boys asking for contributions.

In the days of his strength, when he was president of Emory College, many of us remember the campaign he made for funds that the youth of this state might have the advantages of Christian education. Now, in the midst of wealth, he has achieved the decency and honor of a valorous poverty and has very little to give.

But observe what he has already given—his life in faith with tremendous energy to his fellow-men. What a strong and willful saint he has been! No higher critic could tempt him to stretch his doctrine to fit the gallivanting modern intellect. For he remembered that human nature makes children of us all, and he went on teaching the Word with awful simplicity. . . .

The former students of old Emory should be mindful of him, send in their contributions and be quick about it. Make the fund to repair this church a Christmas gift to him. Get it done at once and arrange for a home-coming Sabbath next spring. Then the Bishop could stand again in the pulpit and line out his favorite hymn:

“Safely through another week God has brought us on our way;

“Let us now a blessing seek, waiting in His courts today.”<sup>4</sup>

This appeal did not prove adequate, and it became necessary for him again to assume responsibility for the canvass. His efforts were so successful that on June 4, 1933, the old church was reopened and rededicated, the exercises, with special adaptation, constituting the commencement sermon of the Emory Junior College located at Oxford.

The occasion was attended by a brilliant and colorful crowd of some nine hundred people who came from far and near. Long before the hour of worship the first floor of the church was filled, and the congregation overflowed into the gallery.

Bishop Candler was the preacher; and on the platform with him were two of his classmates, George W. W. Stone of Oxford and Dr. Joe Wright of Covington. He read from a Bible given him at his graduation fifty-eight years before, and the sermon was made up for the most part of reminiscences, coupled with the plea that the church be kept open in memory of the great preachers who had formerly ministered there.

A number of white-haired Negro men and women were in the gal-

<sup>4</sup>Oct. 23, 1932.

lery during the service, and these friends of other times waited to shake the bishop's hand as he emerged after the service.<sup>5</sup>

THE GENERAL CONFERENCE at which Bishop Candler was automatically retired by the law of the church met in Jackson, Mississippi, in 1934. As the final session was drawing to a close, Bishop A. Frank Smith resigned the gavel to Bishop Candler, saying as he did so:

In a very few days he will be celebrating the two hundredth anniversary of John Wesley's experience in Aldersgate Street. . . . In 1808, in Sparta, Georgia, Francis Asbury ordained a young preacher, Lovick Pierce. . . . Lovick Pierce was the father in the faith, the confidant, the beloved counselor, of Warren A. Candler. And so we come down this morning only three generations removed from John Wesley. It is my high privilege to surrender the chair at this time to the beloved Senior Bishop, who, with the expiration of this morning's session, passes out of the active service of his beloved Church. May God grant unto us who carry on to hold high, as he has and Lovick Pierce and Francis Asbury, the banner which John Wesley placed in their hands. Bishop Candler!

"From the statement of my beloved colleague," Bishop Candler began, "I think you imagine the breed is a little running out on the modern end. John Wesley and Lovick Pierce, with Asbury in between them, is a great trio."

By order of the conference he closed the session with an address, pronounced the benediction, and the active ministry of Warren Akin Candler had come to a close.<sup>6</sup> For more than fifty-eight years he had been an itinerant Methodist preacher.

In years of active episcopal service he was the senior bishop of all American Methodism, having served thirty-six years as an effective bishop. Only three other bishops of the Methodist Church, South—Joshua Soule, Robert Paine, and Eugene R. Hendrix—had served so long.

In outward seeming he met the occasion with becoming dignity, but within he was far from acquiescent. In general he did not believe in automatic retirement; in particular he did not believe in such retirement as applied to himself.

That evening he came down to the lobby of the hotel. Presently a crowd gathered around him. He was in the finest of spirits; his social

<sup>5</sup> *Atlanta Constitution*, June 5, 1933, pp. 1, 3; *Atlanta Journal*, June 5, 1933, p. 5.

<sup>6</sup> *Daily Christian Advocate*, May 9, 1934; *Journal of the General Conference, 1934*, pp. 354-55.



gifts were functioning at their best, and an evening of rich enjoyment closed his contact with such connectional occasions. For full forty years he had been a central figure in these quadrennial conferences.

Upon his return to Atlanta after his retirement as bishop, the Presidents' Club gave a dinner in his honor. The toastmaster, Norman C. Miller, one of his old Emory boys, began the tributes of appreciation by saying:

It is impossible to put into words the high regard, sincere appreciation, reverent esteem and warm affection in which you are held.

Some of us are your “old boys” of Emory College days. We carry over the memories of those years when to us you were “Shorty”; when, with astounding knowledge, encyclopedic information, torrential eloquence, flashing wit, blasting satire, ebullient humor, and winsome camaradie you won our admiration and our hearts. We imitated the tones of your voice, practiced your gestures, and tried in vain to copy your eloquence. We annihilated our opponents in debate with quotations from your sermons, speeches, and classroom lectures. We almost worshipped you. And yet we felt free enough with you to tell you about our sweethearts. Time has not changed our feelings for you; it has only ripened and mellowed them.

Speakers representing the Presbyterian, Episcopal, Baptist, Christian, Catholic, Jewish, and Methodist Churches, together with the mayor of Atlanta, spoke of different phases of his life.

The other speakers had been limited to three minutes, but Bishop Candler was given a free hand. During all his life he had made no reputation for brevity of speech, and it was now too late to learn that popular art. To his chagrin, one of his old Emory boys, in presiding over a meeting at which the bishop spoke, played up this disinclination to brevity. Taking out his watch, the presiding officer warned: “You will notice that I have been running this meeting on time. I’ll call anyone down that runs over time. I would take particular pleasure in calling Bishop Candler down because I remember how he used to call me down when I was a student at Oxford.”

“Yes, Tom,” the bishop began, “but you know when I called you down you had gone as far as you could go.”

He spoke for about an hour on this occasion, reviewing his ministry, making observations about things he had seen and heard, and interspersing his talk with the wit and humor for which he was so well known.

On the occasion of his seventy-ninth birthday in 1936 he received greetings from Cuba:

Our Venerable Father in Christ Jesus:

The people of Cuba will never forget the good things received from you. When Cuba, having won her political independence, surged to the life of free and civilized peoples, you came to Cuba, along with the missionaries, and laid the foundations of the Cuban Methodist Church; they raised up churches, opened schools, created Christian homes, brought the peace and joy which only Christ can give. The Methodist Church has progressed in such a glorious manner that today it is one of the institutions which [are] giving the greatest good to the Cuban people. This will never be forgotten by us, and your name will forever remain united to the name of Cuba.

We, therefore, ministers of the Methodist Church, in Cuba, meeting in the Pastors' School, rejoice to send you our cordial greetings on your happy birthday, praying the Lord that he may grant you long years of life in the peace and joy of Christ.<sup>7</sup>

EMORY UNIVERSITY observed its centennial December 4-13, 1936. Noted speakers and official delegates from institutions dating back as far as 1551 participated in the occasion. The first Sunday afternoon of this celebration was set aside to "Emory's Grand Old Man."

One of the speakers, W. D. Thomson, executive vice-president of the university, a colaborer of Bishop Candler from the university's inception and a trustee from its organization, declared:

If Bishop Candler would properly be *an* honor guest at any educational meeting other than one in behalf of Emory University because of the work he has done generally in behalf of education, it follows that, at a celebration in behalf of Emory University, he should unquestionably be *the* honor guest.

After tracing his relation to Emory University from the time he enrolled as a student in Emory College to the present, he added:

It is no wonder that when the Commission decided to establish one of the Universities [for which the General Conference had provided] in Atlanta . . . it was the unanimous opinion of the members of the Commission that Bishop Candler was the one man who was entirely qualified to become head of this institution. . . . Neither is it any wonder that the Board has turned a deaf ear to his repeated requests of recent years to be allowed to resign from the Board that a younger man might be put in his place. . . . The Board of Trus-

<sup>7</sup> Candler letters,

tees recognize him as their outstanding leader, without whose guidance and inspiration their work would not have been possible of accomplishment.<sup>8</sup>

Emory again testified its appreciation when Candler's health permitted him to appear at the Charter Day exercises, January 25, 1939, after two years absence. "As the greyed but loyal bishop was escorted to his place of honor directly in front of the flag-draped rostrum, the audience rose and cheered as one man."<sup>9</sup>

AS BIRTHDAYS continued after his retirement, so the interest of his friends and the public continued. The Atlanta papers made a feature of recurring anniversaries by interviews and pictures. Friends, relatives, family observed the occasions by visits, letters, telegrams, telephone calls. At these times he made observations along different lines.

The greatest lesson I have learned is that propounded by Solomon: "Fear God and keep his commandments; for this is the whole duty of man."

A comfortable home, fine trees, . . . good friends around me, good neighbors. Across the street is a Greek, an excellent man of good Church affiliations. Next over there is a Jew. Some people don't like Jews, but I do. I got my Bible from them. Some have said that a Jew will swindle you. I don't know about that, but I do know that a Gentile will.

This phrase he varied at another time:

I have been shaved oftener and closer by Gentiles than by Jews.

If I had my life to live over again, I would marry the same brown-eyed girl and preach the gospel.

I've nothing to do in my old age except to try to get to heaven. . . . I've just a short time left here, and I've got to do more good to make up for my wasted years.

As I get along toward the end, I thank God that my conscience is clear. I always have tried to do my duty.

I hope to preach until my dying day. With Charles Wesley I will sing:

Happy, if with my latest breath  
I may but gasp His Name;  
Preach Him to all, and cry in death,  
"Behold, behold the Lamb!"

<sup>8</sup> Manuscript, Emory University library.

<sup>9</sup> *Emory Alumnus*, Feb., 1939.



During his years of retirement Bishop Candler's health gradually declined. He slowly grew weaker; and eventually, at the insistence of his physician, he reluctantly declined all calls for ministerial service. The years continued to pass and at last wore away his remaining strength until, on September 25, 1941, at his home in Atlanta, his tired heart grew still. Twenty-three months later Mrs. Candler followed him.

In the closing hours of the General Conference session at which he was retired from the episcopacy he had led the conference in singing:

My latest sun is sinking fast,  
My race is nearly run;  
My strongest trials now are past,  
My triumph is begun.

And the old chorus:

O come, angel band, come and around me stand,  
O bear me away on your snowy wings  
To my immortal home,  
O bear me away on your snowy wings  
To my immortal home.

And now these words had come true—his latest sun had sunk; his race had been run, and his triumph had begun!

Eighty-four years of life! Lavish endowment superbly unfolded; exacting discipline long maintained; tireless industry relentlessly pursued; manifold activities of impressive excellence continued; vast achievements rarely paralleled wrought out; sacrificial devotion unflaggingly maintained; "this one thing I do" through the long years practiced; character of superlative worth convincingly attained.

Every effect demands a sufficient cause. He had his share of the ambitions that are common to men. The applause that so often acclaimed his greatness was sweet to him as to others. The exercise of great influence made persuasive appeal in his case as elsewhere. These are mighty incentives and time and again have wrought mightily. But in him there was magnificence as well as magnitude, quality as well as compass. To account for him there can be but one commensurate answer—with Paul he could say, "The love of Christ constraineth us."

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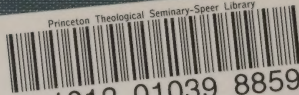
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